Vol. XXXVI AUGUST, 1923 No. 5

Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

KANSAS LEAGUERS IN THEIR CAMP CONVENTION

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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A Luther League in every congregation; every young person in the League; the LUTHER LEAGUE REVIEW in every home; the faithful use of the Topic by every League.

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"These are the best topics ever issued for use in young people's devotional meetings. The Lessons are arranged in accordance with the general plan of the Church Year. They are Biblical and Doctrinal, Historical and Missionary and contain appropriate Daily Bible Readings, Scripture references and illustrative suggestions. They are largely used and deserve to be adopted by every Lutheran Young People's Society."

Issued Quarterly in January, April, July and October

Each quarterly number ready on the 15th of the month preceding.

Single copies 1 yr....$ .25	25 copies 1 yr...$3.75
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75 copies 1 quarter.. 3.00	100 copies 1 yr...10.00
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Luther League Reading Courses

Adopted by the Luther League of America

These books ought to be in the library of every Lutheran Sunday School and Young People's Society. They can be secured as noted below:

SENIOR

The Way—Jacobs .....$.75
Workers with God—Greever ..... .50
India on the March—Clarke ..... .50
In the Vanguard of a Race—Hammond..... .50
I Believe—Hunton ..... .50
Six Years in Hammock Land (South America) —White 1.75

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Making Life Count—Foster..... .50
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Around the Campfire with the Older Boys—Eggleson 1.00
The Thoughts of Youth—Duny..... 1.00

JUNIOR

Next Door Neighbors—Applegarth.....$1.00
India Inklings—Applegarth..... 1.00
African Adventurers—Mackenzie 1.00
Graded Bible Stories, Mutch, Vol. 1 (ages 5-7) 1.00
Graded Bible Stories, Mutch, Vol. 2 (ages 7-10) 1.00
Graded Bible Stories, Mutch, Vol 3 (ages 9-11) 1.00

VOL. XXXVI AUGUST, 1923 NO.

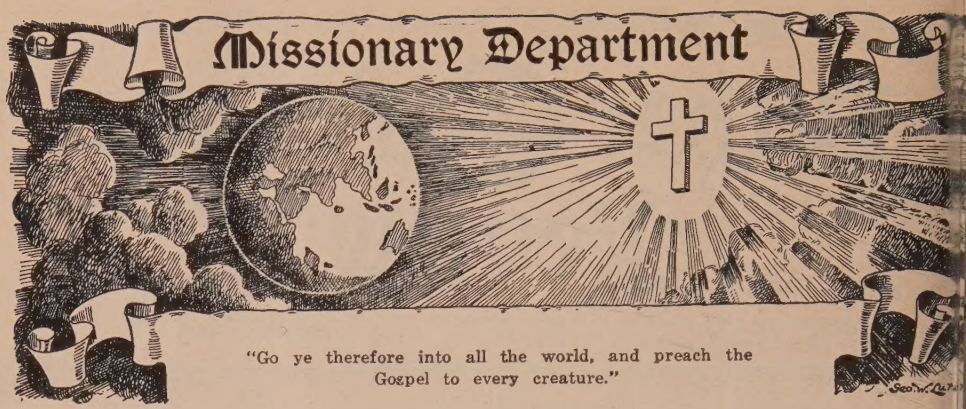
Published Monthly by LUTHER LEAGUE REVIEW, 318 W. 39th Street, New York City.
Entered as Second-Class Matter Aug. 9, 1900, at Post Office, New York, N. Y., under Act of Mar. 3, 1879.
Subscription price, $1.00 per year for single copies; 75 cents in clubs of ten or more.

Of the Church - By the Church - For the Church

Luther League Review

Boy Scouts To Go To Church

A SERIES of resolutions recently adopted by the national council of the Boy Scouts of America indicates that the advisability of allowing nothing avoidable to prevent boys from attending church services on Sunday, is recognized by the leaders of this popular movement. It was enacted that no plan for camp or hike should be made that would take boys away from home over week-ends and make it impossible for them to go to church, and that boys who chose to be absent from camp in order to attend church services should not be given marks of discredit. This is a step in the right way. Leaders of boys know the worth of church attendance for boys. Nothing should be tolerated that interferes with being at church regularly. The church should use its influence to lessen counter-attractions to church going, especially for the growing boys and girls. There is a field of usefulness along this line for Sunday School workers who, both by what they say and by their own practices, can further church attendance among their pupils. We are glad for this sturdy stand of the Boy Scouts of America. Their pace might well be followed by other organizations.



"Go ye therefore into all the world, and preach the Gospel to every creature."

MISSIONARY GIVING IN THE LUTHER LEAGUE

THE Christian Church is a missionary church. The very soul of our religion is missionary, progressive, world-embracing; it would cease to exist if it ceased to be missionary, if it disregarded the parting words of its founder, "Go ye therefore and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost." The spirit of truth is the life-spring of all religion; and where it exists it must manifest itself; it must persuade, convince and convert. There may be times when silence is gold and speech silver; but there are times also when silence is death and speech is life—the very life of Pentecost. Look at any of the religions in which the missionary spirit has been at work, and compare them with those in which any attempt to convince others by argument, to save souls, to bear witness to the truth, is treated with pity or scorn. The former are alive; the latter are dying or dead.

This missionary conception of Christianity has been made a part in the spiritual development of every group within the Church, with the exception of the young people. The Church proper uses the envelope which has two pockets. One pocket is used for the Church, the other for missionary purposes. The Sunday School uses a similar envelope. The Ladies' Aid Society conducts a missionary meeting once a month, but most congregations have a Women's Missionary Society which carries on this work. There are many missionary topics in the LUTHER LEAGUE REVIEW, yet there are few Leagues which aid missions financially.

The League has increased its efforts in the direction of missionary education, yet education is but the means to an end, and the end is to secure the active co-operation of the members in realizing the conversion of the world to Christ.

The challenge is to us all to be "light to the world." This means that as follow of the Christ of the world program we not to be pocket flashlights, but dazzli noonday suns; not a pale moonlight, bu full orbed ray that penetrates into the c ners and beyond the shadows, until ev corner of the world is flooded with knowledge of God and His amazing gr and love.

When the Apostle Paul wrote of stewa ship and enjoined other churches to c tribute regularly to the cause of the K dom of God he did not set any age li The income of each and every individu whether old or young, is an investmen the Lord with the individual, each indi ual is required to give an accounting that investment. An account that will clude chewing gum, candy, tobacco, am ments and luxuries, without any item the cause of God's Kingdom, would look ceedingly bad to a Christian auditor, certainly would not be pleasing in the s of Him who made the investment origina In the Old Testament the command very direct and positive, specifying at l one-tenth of the total income of each every individual. Under the dispensa of the New Testament, wherein our bl ings are greater and certainly more e comprehended, it would seem that the t would certainly be the minimum for Lord's work.

During the years of youth, when our sponsibilities toward others is not such in later years, it should be much more e for us to meet the Lord's requireme While it is true that every Luther Lea with an income is asked to contribute to support of the congregation and to its m sionary purposes, it is equally true that Luther League should have an opportun and a desire to direct the expenditure some of their gifts to causes that mak direct appeal to the interests of Leaguers. These causes are presented the missionary studies, and, if the inte

(*Continued on page 9*)

Life Service Department

"Wist ye not that I must be about my Father's business."

UNFORTUNATELY with the coming of the hot summer months there omes a depressing relaxation along spiritual matters. Church leaders, including uther League leaders, are wondering and lanning how it can be overcome; but so ng as sin is so deeply engrafted in the ery being of man it will continue to be problem. All this is no argument why ny leader should sit idly by and give the roblem no further prayerful considera-on. Every active and deeply concerned uther League president will be consulting ith his or her pastor regarding plans for e fall and winter. Now is the time to lay e foundation for some aggressive work. all too many cases League, as well as ny other, work drags along for the very tstanding reason that no one has worked t a goal to be reached, no plan ahead, mply drifting along with the current, but is gets nowhere. So instead of bemoang the fact of "little interest" get busy th some worth-while plans for fall. hile resting at the Summer Assembly u are attending, or wherever you are ending that vacation, get out that note-ok and jot down some workable plans, d set a goal, have an objective.

We might here suggest two of them. ink them over and through and plan w to "put them over."

(1) Going away to College Service.

(2) Life Service decision day.

Many Leagues will have members who ll leave for college this fall either for e first time or to continue their studies. they are not League members, they ould be and the opportunity and obliga-n on the part of the League remain the me.

This is an important experience both for e one going to college and for the Church, it is by no means all the young people o are willing to pay the triple price of ney, time and energy to fit themselves more efficient service in life. A less y ideal should not be represented in a college training. In view of this fact the Church should make much of the event. No organization within the Church is better situated to carry such plans into execution than the Luther League.

As we write we are reminded of the fact that our Board of Education has planned just such a service as we have in mind. Write to Dr. C. S. Bauslin, 212-213, Evangelical Building, Harrisburg, Pa., for copies of "Leads for Leaders." (These are free of charge.) In the rear of this pamphlet will be found several Tentative Programs which will be suggestive.

We here reproduce the "Suggested Plan of Procedure."

Preparation.—Make a complete list of the young people of the church who will be going away to college for the first time and those who have been attending college and who are planning to return. Ascertain to what institution each one will go and as far as possible, what line of study or preparation the student will be following. Arrange to have these young people present at the special service planned and impress them with the fact that this service is for them. Make announcement of the service until the church and community become interested and impressed with the importance of the event. The pastor no doubt would find it highly profitable to list all college graduates and those who have had college advantages. By making more of this fact, the people who have had college advantages could be impressed with the notion that the community and church expects, and has a perfect right to expect, more of them because of their higher training.

Service.—Have the young people enter the church in a body and sit together on the platform or in a prominent section of the church. Adapt the Scripture reading, song service and sermon to the occasion. When possible use the young people themselves in presenting the program. It might be possible and best to have young people

present practically the entire program—the pastor gathering up the service in a short, pointed, concluding speech. The aim of the service should be to impress upon the minds of these young people and emphasize before the congregation that these students are going away to prepare for larger service.

Follow Up.—Follow these young people to college. Write letters of introduction to student pastors, deans of Bible Chairs or Schools of Religion and pastors of churches in college communities. After the young people are settled to their task, the pastor of the home church could do no better work than to write them occasionally. Arrange to have church papers and matters of interest sent them. See that societies and Sunday School classes of which they are members write them. Encourage the young men and women who are away at college to write letters to be read before societies and Sunday School classes. A visit from the pastor during the college year would serve to keep vital the connection between the church and the young people who are away preparing for larger activities.

The time for such a service will be early in September. Consult with your pastor and plan now for this special service.

Write to our Board of Education for the free pamphlet "Talking Points on the Christian College," and to our Publication Board or any of its branches for the book, "The Christian College," Welch, King and Nicholson.

(2) Life Service Decision Day.

If you have looked ahead and noted the Luther League topics for the conclusion of the year 1923, you will have noticed that the topic for December 30 is, What Shall I Do With My Life?" (Consecration of Self). This date is also separated from New Years by but one day and New Years is the time generally set for "new resolutions," hence it is a doubly opportune time for a Consecration meeting. As Life Service Secretary, we are asking that this day be celebrated in the manner above suggested. But in order that it may be effectively carried out it will be necessary to begin now with our plans. By beginning in September there will be ample time to fully cover in class periods some good book on Stewardship. This to be concluded by the time of the above meeting when the special appeal should be made by the pastor or some other qualified person.

There is abundance of obtainable material on this question besides that which will be found in the regular Luther League helps. The first text-book which we use should be the Bible and the second one some book based on the Bible, especially it deals with Life Service. If you refer the March REVIEW you wlil find an tended list of books on the subject. the April REVIEW is a list of very va able pamphlets on the same subject. these lists add the following:

"Life as a Stewardship," Guy L. Mor

"Vocations Within the Church," Cr ford.

"Decision of Character," Foster.

"The Will of God," Wright.

"Choosing a Vocation," Parsons.

"The Romance of Preaching," Horne.

"Comrades in Service," Burton.

"The Challenge of the Ministry," Bak

"You Are the Hope of the World," Ha dorn.

"Playing Square With To-Morrow Eastman.

"Youth and the Nation," Moore.

"How Jesus Met Life Questions," Ellic

"A Challenge to Life Service," Harr Robbins.

"Training the Christian Reserv Ream.

"The Larger Stewardship," Charles Cook.

"Stewardship and Missions," C. A. C

The September REVIEW will contain m on the above subject. But now "on y mark," "get set," and——.

—♣—

LEADERSHIP

Luther League needs leaders. T that develop power to lead in Lu League are likely later to be leaders in Church or the community. Leader calls for training and practice—both vided in Luther League. *You* may real leader. Try it. Find something t in your society and do it; and then for something still harder to do.

YOUR OWN CHURCH.

Never forget that the League is pa the Church, under the pastor's orders direction, and has definite duties tow the Church. It can help in the Sun School, train teachers, provide flowers the altar, clean up the church, and do ma tasks that will be appreciated.

Do not wait until some organization officer in the church asks you to do so thing. Offer your services, and be will to do anything that needs to be done.

—♣—

O God, who hast called me to Thy serv show me Thy purpose for my life; though be hard, make me long to follow it; and g me courage to persevere till, at the las reach the goal which Thou hast set for through Jesus Christ our Lord. Amen.

Methods

THE DEVOTIONAL COMMITTEE.

The work of this committee is vital for the life and growth of the League. After all, you cannot hope to get young persons to your League meetings and keep them coming unless you give them something when they do come. Endeavor to get as many as possible to have a part in the meeting. Use the clippings provided in the Topics booklet to give to the younger members to read. You may, if you desire, cut up the various sections of the articles in *The Lutheran* for readings. They are written partly with that in mind. Be careful not to let your meetings get into a rut. Have a little variety. Do not always have exactly the same order. It will be well for the prayer meeting committee to have a meeting with the leaders for the month and go over the topics and program. See that not only a few members take part each week. Keep a record of those who take part, and see that every one in the League has something to do in the meetings at times.

A DEVOTIONAL MEETING REMINDER

THERE'S A PRICE ON SERVICE.

No great service is given without suffering. But that is proof of the divinity of service. The world says, "Come and enjoy." Christ says, "Come and suffer."

The more we love and serve the greater our liability to pain. There never was love like the love of our Lord, nor more perfect service, and he was the Man of Sorrows. He was made perfect through suffering, and there is no other process of perfection for His disciples.

He asks of us the service of our whole being, for others, in his stead, and for his sake. He shows us how we may enter, through sorrow and humility and service like his own, into the sharing of his joy.

Drudgery and pain and humiliation are part of the common lot. When we take them as we find them, as Christ did, they lift us into fellowship with Him, and they are themselves transfigured. The angel who was sent to sweep a crossing was as greatly honored as the one who was sent to govern a kingdom. All service ranks the same with God.

THE MUSIC COMMITTEE.

Does music have anything to do with the proper reception of the message of the meeting?

A devotional meeting calls for reverent, devotional music that will increase the spiritual atmosphere; we must eliminate all the jazzy type of music and light style; need no orchestra hastening up the tempo.

Plan duets, quartets and other special musical features.

Have appropriate hymns.

Does it take time to select appropriate hymns? Yes; it is time well spent.

Bring out the theme of the meeting in the hymns used.

Can worship God through song.

Select opening, closing hymn and special music carefully.

At meeting with a plea for personal service—a call to life service—use "Oh, Jesus, I Have Promised," or "It May Not Be on the Mountain Heights."

Have real music in your meetings.

The Music Committee can play a large part in the work of the society.

DO YOU—

Attend every devotional meeting?
Always smile?
Look forward to meeting nights?
Do a good deed each day?
Pay your dues promptly?
Lead devotional meetings when you are asked?
Give the leader your individual attention?
Look on the bright side of life?
Subscribe for the Review?

LEAGUE GOALS.

Yes, set up goals for your League work. Organize new Leagues in other churches; increase your own membership 50 per cent.; secure new comrades of the Quiet Hour and Tithers; strive to help the Sunday School to reach a definite percentage of increase. Strike for definite achievements.

The Social Meeting

"SOCIALS in August when it is too hot to do anything?" some one says! Yes, socials for pure fun, and for the purpose of getting getting special groups together to plan the work.

August is the very latest that one can think of making plans to renew the activities of the young people's society.

(Happy the society that continues its meetings through the summer, if only a social meeting once a month—there is then no "getting together again," no "starting out once more," it is just "going ahead.")

Therefore, get your Leaguers together during August for some good times, and call special meetings for social purposes of the different committees, and incidentally plan the renewal of activities.

We are largely creatures of suggestion, and we can camouflage the heat if we speak in cooling terms, therefore let us have "Arctic Parties," and "Klondike Socials," and "Snowball Socials," and other equally cooling meetings, to forget the heat, and plan the work.

In the first place, for small groups of workers meeting together, have the meeting really as cool as possible.

Meet on the porches or on a shady lawn.

Serve cooling refreshments, lemonade or fruit lemonade.

The tinkle of ice in a bowl alone is refreshing!

Here are some suggestions for outings of your entire League:

A MOONLIGHT FROLIC.—Arrange for a hike to a nearby home where a large lawn or garden is available.

Japanese lanterns, flowers and palms will add a festive air.

Have the young people bring along their banjos, guitars, etc.

Encourage informal group singing and playing.

Play the oldtime games, and serve fruit salad and iced tea.

A WATERMELON ICE.—Plan this for a lawn or country home.

Play Drop the Handkerchief, Going to Jerusalem and all the old games.

The climax of the evening is the cutting and serving of watermelon.

A watermelon contest can be arranged.

A FREEZING PARTY.—Cover all the chairs and benches with white.

Put bunches of cotton on the plants and bushes to represent snow.

All the decorations are in white.

Fines must be paid by any one mentioning the heat.

(Let there be stunts of various kinds assigned to each to do.)

Play a variation of "Going to Jerusalem," styling it "Going to Freezeland."

Games to play:

SNOWBALL BATTLE.—Divide the guests into two sections.

A ball of cotton batting is given to the leader of each side.

A large hoop is suspended from a tree or some high point, for each side.

The object is for the players to line up, the leader throwing the ball through the hoop, the second in line running, picking it up, returning to original position, and throwing it through hoop, when the third in line runs for it, and so on down the line.

The side which has each member throw the ball through the hoop first wins.

ICICLE GAME.—Have a wire stretched across the lawn.

Tie sticks of candy on it.

Blindfold each in turn, hand each a pair of scissors, and let them attempt to cut an "icicle."

The players are not allowed to feel around for the wire, but must cut wherever they stop.

AN ICE GUESSING CONTEST.—

The ice of inducement—Entice.

The fussy ice—Precise.

The Ice most feared by womankind—Mice.

The ice of games—Dice.

The ice that should satisfy—Suffice.

The aromatic ice—Spice.

The ice of established value—Price.

The ice of invention—Device.

The ice among grain—Rice.

The miser's ice—Avarice.

The ice of habit—Practice.

The ice of the faithful Luther Leaguer—Service.

Heavenly ice—Paradise.

The ice of Peacemakers—Armistice.

General Secretary's Letter

DEAR LUTHER LEAGUERS:

As I closed my last letter I was starting west to attend the convention of the Luther League of Kansas. The Boys' Committee of the Kansas Synod has acquired a camp site near Woodbine, and the Luther League was privileged to use it for its convention.

In spite of the fact that it rained most of the time a very successful convention was held, the theme being "First Things First." A fourteen-point standard of efficiency was adopted and the convention honored itself by electing a woman as president.

Our next point was Nevada, Ia., where the Luther League of Iowa was meeting in convention. In spite of the intense heat a very interesting convention was held and a standard of efficiency adopted.

From here we traveled to Chicago to attend the convention of the Illinois League, which was one of the best in its history, and an account of which appears in the news department.

Platteville was our next objective, to attend the convention of the Luther League of Wisconsin. This League practically reorganized itself, and also adopted a fourteen-point standard of efficiency.

We returned to Chicago, and were privileged to attend the opening of the new headquarters of our Publication Board, and from there we traveled to Rochester, Pa., to consult with the chairman of the Executive Committee of the Luther League of Pennsylvania.

While here we were afforded the opportunity to visit the Passavant Home for Epileptics, the only one of its kind in the State. It has about one hundred inmates and is dependent upon its friends for support. Perhaps some League would care to adopt one of the inmates.

We are back in the office for a few days prior to going south. These are busy days for your secretary.

League-ally yours,

HARRY HODGES.

P.S.—My attention has been called to an error in the article on the Flag in the July REVIEW to the effect that the Stars and Stripes is the oldest flag of any civilized nation. The flag of Denmark is the oldest.

MISSIONARY GIVING

(*Continued from page* 4)

in these studies is real, the desire to further these causes by direct gifts from the League is not only natural but imperative. Furthermore, the League has through its organization the means for raising funds for various purposes, and these purposes certainly should include the carrying out of the great commission of our Lord in connection with the whitening harvest of human souls. The handling of funds within an auxiliary in the Church, without due regard to the requirements and needs of the benevolent activities of the Church, is unnatural and unchristian. It is well therefore that the new Luther League policy includes regular giving to missions. While there may be a difference of opinion as to what method of giving would be the best for the League, there can be no difference of opinion as to whether the League should contribute to missions. There can be no question of this.

As to the most practical method of missionary giving within the League, it would seem that the League should have something new and interesting to suggest. The envelope system used in the church and Sunday School would hardly be new and would involve an expenditure that would hardly be warranted. Setting aside a certain per cent. of dues collected during the month or year is rather a mechanical arrangement.

The custom that is in vogue in many Women's Missionary Societies of passing out Thank Offering boxes and collecting them once or twice a year offers some features that will have a tendency to increase missionary interest. On the other hand, it lacks system and regularity. Since the study of missionary topics has become a regular institution in the Luther League, it would seem desirable to connect missionary giving directly with the missionary study. We would recommend that an offering for missions be taken wherever possible in connection with the study of the monthly missionary topics.

VICTORIA JOHANSON.

HARRY HODGES, Editor, Philadelphia, Pa. Send all articles, communications and news items to the Drexel Bldg., Philadelphia, Pa.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
Luther League of America
IN THE INTERESTS OF
The United Lutheran Church and Her Young People

E. F. EILERT, Publisher, New York.

Subscription, $1.00 a year for single copies, 75 cents in clubs of ten or more. Send remittances in stamps, Post Office or Express Money Order, Draft or Registered Letter, and all communications relating to business to LUTHER LEAGUE REVIEW, 427 Drexel Bldg., Philadelphia, Pa.

Entered at the New York Post Office as Second Class Matter.

THE WEEK-ENDER

The week-ender may be a menace to the life of the church, and he often destroys his own religious life as well. He frequently begins his "week-ends" the first of May, and keeps them up every fair Sunday until December. He owns an automobile, and has no mercy on it. Being foot-free, he can go where he listeth. He can spend Saturday and Sunday at his country cottage or with any friend who lives within a hundred and fifty miles of him. Or, if he can afford it, and he usually can, whether he gives anything to the church or not, he puts up at a hotel.

He seldom or never goes to church in summer, for his car claims him for a drive Sunday morning and for another Sunday afternoon. To be sure, the little, struggling church, where every one counts, would be greatly helped by his presence and by his greenback.

But what does he care for the church, especially where he isn't known or his absence noted?

If it is a rainy day, since he isn't expected by his neighbors to be at home, he spends the day cleaning and tinkering his car.

If he saves money by visiting friends in the country, he probably keeps some or all of them from going to church in order to prepare a good dinner for him, while he also saves the money he would otherwise put into the contribution box and so doubly weakens the country church.

Thus in the course of from three to six months of "week-ending" he finds it just as easy to stay at home in the winter, or he finds the golf-links in spring and autumn more enticing than a church pew.

It is not difficult for the paragrapher to write more or less humorous skits about the week-ender; but he should be taken seriously, and if possible be reformed by those who still believe in churches. Above all, he should take himself seriously, and notice how such a week-ender dishonors God, the Lord's Day, and the Church of Christ.

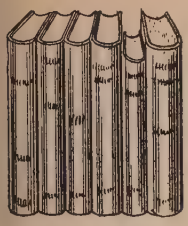
CALENDAR REFORM

The Greek Church has followed the example of the Russian and abandoned the Julian calendar for the Gregorian. That is to say, the difference of thirteen days which made the Greek Christmas and Easter limp that far behind our own festivals, is now eliminated.

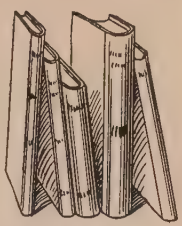
The difference arose in an interesting way. By the calendar which Julius Caesar established, the year was eleven minutes shorter than its true length. In 1582 the cumulative error amounted to ten days. Pope Gregory decreed that these days should be dropped, by making a jump from October 5 to October 15. The Catholic countries conformed; but the Lutherans of Germany, Switzerland and the Low Countries did not give in till 1700, when the error amounted to eleven days. But as Pope Gregory had ordained that each hundredth year should not be a leap year, 1800 and 1900 added two more days to the discrepancy, giving a difference of thirteen days in all.

By the rectification of this anomaly, East and West are brought still more closely together. It will greatly facilitate commercial intercourse to have the same date and time standards prevail. Such a magnificent experiment in daylight saving between the hemispheres was a little too much for one small speck of star-dust to carry. Julius Caesar will not mind very much. He has left his legible autograph graven sufficiently deep in the remainder of the world's legal and social institutions to satisfy even his imperial ambition.

Agnosticism is not so much to be feared as is altruism. It is not the system which says nothing is true but the one which says everything is true, that is most dangerous.



Educational Department



READING THE NEW TESTAMENT THROUGH DURING THE YEAR

(The Gospels will be read in harmony.)

AUGUST

Wednesday, Aug. 1. Paul before Festus. Acts 25:1-27.

Thursday, Aug. 2. Paul before Agrippa. Acts 26:1-32.

Friday, Aug. 3. Sailing toward Rome. Acts 27:1-20.

Saturday, Aug. 4. Shipwrecked. Acts 27:21-44.

Sunday, Aug. 5. On the Island of Melita and on to Rome. Acts 28:1-31.

Monday, Aug. 6. The Power of the Gospel. Romans 1:1-32.

Tuesday, Aug. 7. The Judgment on Sin. Romans 2:1-29.

Wednesday, Aug. 8. Justification by Faith Alone. Romans 3:1-31.

Thursday, Aug. 9. The Faith of Abraham. Romans 4:1-25.

Friday, Aug. 10. Faith Gives Peace With God. Romans 5:1-21.

Saturday, Aug. 11. Sin to Be Put Out of Life. Romans 6:1-23.

Sunday, Aug. 12. The Power of the Law. Romans 7:1-25.

Monday, Aug. 13. Free from Condemnation. Romans 8:1-17.

Tuesday, Aug. 14. Being God's Children. Romans 8:18-39.

Wednesday, Aug. 15. Paul's Sorrow for the Jews. Romans 9:1-33.

Thursday, Aug. 16. Salvation Is Open to All. Romans 10:1-21.

Friday, Aug. 17. All Israel Not Cast Off. Romans 11:1-11.

Saturday, Aug. 18. Gentiles May Not Be Boastful. Romans 11:12-36.

Sunday, Aug. 19. The Work of God's Love Upon Us. Romans 12:1-21.

Monday, Aug. 20. Love Is the Fulfilling of the Law. Romans 13:1-14.

Tuesday, Aug. 21.—How to Treat a Weaker Brother. Romans 14:1-23.

Wednesday, Aug. 22. We Are to Please Others Not Ourselves. Romans 15:1-33.

Thursday, Aug. 23. Salutations. Romans 16:1-27.

Friday, Aug. 24. Exhortation to Unity. I Cor. 1:1-31.

Saturday, Aug. 25. The Type of Paul's Preaching. I Cor. 2:1-16.

Sunday, Aug. 26. The Message for Different Peoples. I Cor. 3:1-23.

Monday, Aug. 27. The Spirit of Christ's Ministers. I Cor. 4:1-21.

Tuesday, Aug. 28. The Sin Among the Corinthians. I Cor. 5:1-13.

Wednesday, Aug. 29. How to Treat Our Fellowmen. I Cor. 6:1-20.

Thursday, Aug. 30. Of Marriage. I Cor. 7:1-40.

Friday, Aug. 31. Of Meats. I Cor. 8:1-13.

Fourteenth Sunday After Trinity.
Sept. 2, 1923.

A SINGING PSALM

Psalm 2, 1923.

DAILY BIBLE READINGS.

Monday—Psalm 100.
Tuesday—Psalm 98.
Wednesday—Col. 3:16-17.
Thursday—Eph. 5:15-20.
Friday—Rev. 5.
Saturday—Rev. 7.

HINTS FOR LEADERS.

Everybody enjoys a song service. A program containing some ten or twelve hymns interspersed with short stories or talks on music in the church will make an effective program. If you are fortunate enough to have a good song leader, your program can be made a great success. Make this song-service a time to learn one or two new hymns . Permit the members of the League to suggest some of the hymns to be sung. Several special numbers as solos, duets, etc., are essentials for a complete program of this kind. Your short stories can be about some of the hymns you sing. You can find these facts in "Favorite Hymns" by W. L. Hunton, from our own publication house. Talks can be on such subjects as, "My Favorite Hymn and Why," "Music in the Church" and "Good Singing."

Do not fail to vary the position of the members by standing for one hymn, sitting while singing another, and if you are in a Sunday school room or parish house, let

them march while singing an appropriate hymn.

TOPIC.

One of the greatest gifts with which God has endowed us is the voice. He has blessed us with the privilege to use it as we choose. Most of the creations about us that have voices sing praises unto God. God expects His creatures to declare His glory and majesty. But man often curses his creator with the voice that was given him to sing his Heavenly Father's greatness.

When we are happy our first impulse is to sing out for joy. That is our one way of self-expression that is akin to all nature. Joy comes from the heart. Christian people should always have the light of God's countenance upon their faces and His praises on their lips.

One essential part of our worship is singing. "Praise is comely for the upright." Thanksgiving is that part of our devotions that is sublimest when it is set to music and sung by the entire congregation.

People love to go where there is good singing. Sometimes it is where choirs furnish good music but more often where the congregations sing the beautiful hymns of Jesus Christ and salvation. A church without music is dead. A singing people add to the service and assist many to get into a worshipful mood.

There were four thousand in the temple choir at Jerusalem. Their voices were led by an orchestra of many stringed instruments. The throngs that gathered there for those periods of praise must have been thrilled to the depth of their souls with the music of that wonderful chorus. We have many of their songs. The Book of Psalms contains a number of the hymns of praise they rendered on those festive occasions.

Comparisons of hymns reveal that there are many cheap, empty, trashy hymns used in many churches today. The Lutheran Church has a treasure of beautiful appropriate hymns. Most of them are laden with the Gospel message. There are some we do not know in our new Hymnal. Now is the time to learn them. A realization of their worth to ourselves and others will grow as we become familiar with their messages. The parts of our Church that have organized community and church choral societies to sing these hymns have caught the vision.

Everybody loves to sing, therefore while we are singing let us use something worth while. A great hymn writer of India heard a group of school boys singing degrading words to a beautiful tune. He set the music to Christian words and today the Christian hymn has crowded out the other. The young people of the Church should learn a number of the best hymns in our Hymnal for these will remain as treasures until the end of their lives.

The Reformation was sung into the hearts of the people by the few hymns that were in the little hymnal prepared by Martin Luther. It is a part of our Christian duty to cultivate this one great way of spreading the Gospel of Jesus Christ and awaken in the hearts of our fellowmen the possibility of expressing our praise unto God by means of singing.

Fifteenth Sunday After Trinity.
Sept. 9, 1923.

DIFFERENT FORMS OF GAMBLING AND THE EVIL OF IT

Proverbs 16:8; Jeremiah 17:9-11.

DAILY BIBLE READINGS.

Monday—Luke 18:18-23.
Tuesday—Luke 12:13-21.
Wednesday—Luke 12:22-32.
Thursday—Luke 12:33-40.
Friday—John 19:23-24.
Saturday—Acts 1:15-26.

HINTS FOR LEADERS.

Vacation time is over. Everybody is beginning to get down to their work. The program committee should be busy with this first meeting in September if it has failed to operate during the summer months. This is the time to catch those who are not very much interested in the work of the League before they get lined up with something else. A membership drive is the thing at this time of the year. Don't put it off for if you do you are losing time as well as material.

It often pays to make this meeting consist partly of talks about how the summer was spent. One or two items on this subject could be the opening features of the meeting. The school year begins in this month. Plans are being made for the next nine months of study, therefore take the advantage of this opportunity and have someone state the plans for the League during the same period. It pays to link up the programs with the festivals of the church and the principal events of the year.

TOPIC.

The Christian should always be careful of all his words and deeds. There is no time in his life that he can sow his wild oats and get away with it. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matt. 7:18.) Human nature demands leisure and recreation, but it does not allow man to make use of any method that has been condemned by Christian society.

Custom is a powerful arm. The pub-

mind is often more forceful than the law. The consensus of opinion of the people sometimes means more than the word of the wisest judge. Therefore, it is worth while for those who care for the approval of Christian people to shun all that has been determined as wrong. The several amendments that have been added to the Constitution have been put there by the power of the people.

Birds of like feathers flock together. So it is with evils. The one harbors with the other. All of them shun the light. Anything that cannot be done openly should not be done at all. There are many evil habits that seem to be formed by most every young man or woman in the world. Some of them are trifles at this time but the best policy to practice is to free ourselves from them. The evil of gambling may appear entirely too foreign with the ideals of life to consider it, but this is where so many people are mistaken, for its practices are more prevalent than is often admitted.

Gambling for Things.

We do not now find the open gambling houses that were once a part of our early historic life. There are no open doors that lead to such dens of vice and folly as there once were. However, there is a great deal of questionable practices being carried on that is a type of gambling. We find it in the parlors of best society where card parties are games played for stated sums or a displayed prize. The most prevalent spirit among the younger generation is the betting that takes place at most every ball game. College men are many times guilty of this crime. The raffling boards in the drug stores are classed with the gambling devices of today. The Government has forbidden all forms of chance literature from the mails. The lottery game that is played by many nations is a form of gambling. It is time that our life should be awakened to the faith that we confess in Christ and stop playing with the material chances of the world.

Gambling with Life.

Some people gamble with their lives. We hear it said on all sides that life at best is a chance, but it is not if we have the faith that should be a part of our Christianity. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1:21.)

Exposure when it is not necessary is playing with life. Attempting feats that are entirely too much for our strength is taking a chance with life. Driving an automobile at a speed that is unlawful and dangerous is taking an uncalled for risk.

Life is a stewardship. We have certain things to accomplish before our end and it should be our purpose and aim to find them and complete our task. God will call us when He needs us above.

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Sixteenth Sunday After Trinity.
Sept. 16, 1923.

HOW TO APPLY RELIGION TO CUSTOMS AND MANNERS

Exodus 28:1-6; Proverbs 1:8-9; I Peter 3:8-9.

Daily Bible Readings.

Monday—Isaiah 3:12-26.
Tuesday—I Peter 3:1-6.
Wednesday—Colossians 2:9-23.
Thursday—Col. 3:1-19.
Friday—
Saturday—Phil. 4:4-8.

Hints for Leaders.

The following Scripture lessons are appropriate: Rom. 14:13-23, Matt. 12:1-9, or Col. 2:8-23.

This is the beginning of the "harvest-home" season in America. If you do not plan such a meeting now, be sure to have one later. Let the feature of bringing gifts to the meeting be carried out and then have a committee take them to some needy people. There is a difference between a Harvest-Home program and a Thanksgiving meeting.

Hymns such as "Come Ye, Thankful People, Come," "God Bless Our Native Land" and "Sing to the Lord of Harvest" are in line with the above suggestions.

Fine material, including poems, short historic stories and facts concerning most of the festivals of the Church and nation can be gotten from the book, "Holy-days and Holidays" by Deems. This book gives the history of some of the customs that lead up to the acceptance of certain festivals.

Topic.

What a man really is depends not so much where he sits in church or what position he holds in the congregation, but how he lives during the week. We all can make a confession but the test comes in living up to it. The difficult task is to live up to our ideal. As we meet the world in its varied customs and manners our true selves are revealed.

The origin of some of our customs is heathen. These customs have been incorporated into our civilization and altered by time and principle. The every-day religious life has a Christian trend even though it is not wholly Christian. Our ideals are tested as we make our choices in this semi-religious world.

Many of the habits of people are formed from their traditions. The family or national history that has been handed down for generations causes us to do many

things different from adjoining nations or distant peoples. Religion and customs are so closely allied that we can tell their religion by learning their manners and customs. We would not expect to see an Indian war dance in the midst of a Christian community. We could not convince our neighbors that odious heathen practices were being carried on in a neighboring town. The habits of a people speak of their religion. America is not a Christian land because less than one-half profess Christ and yet the laws, practices, manners and customs have a Christian tend.

There is a movement in America to supplant many of the old forms of our civilization that have been vital parts of our Western life. These evils have been creeping in unobserved for some fifty or one hundred years. The burning of incense and the using of charms from India and China are examples of the practices that are striking at the foundations of our Christian civilization. With these habits come the religions that use these forms. It is a part of our Church to warn against such encroaching customs that are destroying the traditions of our national as well as our religious life.

The day has arrived when we Christian people should assert ourselves and our influence for the best interest of the social life of our nation. We are poor Christians if we fail to make ourselves felt in the communities in which we live. Our ideals should be those of our Christ, and the nation's ideals should be the same. The protests of civic organizations that have the spirit of Christianity and whose membership is from the Christian churches can manifest their principles and cause the times to savor of the things that are best in our religion.

The changes that come and supplant the present manners and customs should be a step in advance and not backward. The teachings of Jesus are the only avenues of advancement for life, therefore let us cling to Him and His ideals, permeating the world with His message of peace and good will.

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Seventeenth Sunday After Trinity.
Sept. 23, 1923.

GEMS FROM THE BOOKS WE READ

Proverbs 25:11; I Timothy 4:13.

DAILY BIBLE READINGS.

Monday—Exodus 32:15-16.
Tuesday—Deut. 31:9-30.
Wednesday—Psalm 139.
Thursday—I Timothy 3:14-17.
Friday—Hebrews 4:11-13.
Saturday—I Peter 1:23-25.

HINTS FOR LEADERS.

A program of gems from the Bible.

1. Hymn—"Lord, Keep Us Steadfast in Thy Word."

2. Scripture Lesson—Beatitudes. Matt. 5:1-12.

3. Prayer—David's Prayer and Worship. II Sam. 7:18-29.

4. Responsive Reading—Psalm 1:1-6.

5. Comfort—John 14:1-14.

6. Hymn—"The Lord Is My Shepherd."

7. Womanhood—Proverbs 31:10-31.

8. Prophecy—Isaiah 55:1-13.

9. Read All Together—Refuge Psalm 46:1-11.

10. An Old Man—Ecclesiastes 12:1-7.

11. Dismissal—Luke 2:29-32.

12. Three Benedictions—Num. 6:24-26, Gen. 31:49, and II Cor. 13:14.

This entire program may be read from the Bible. Urge the members to bring their Bibles with them.

TOPIC.

Good books are among your best friends. Every library whether large or small should have several of the best books of the world. These books should be often read. One perusal will only get you acquainted with the style and a bit of the contents. A man who does not have several book friends will never amount to much in this world.

The habit of reading the best literature is one worth cultivating. Reading opens up great fields of thought and interest that the average man does not have the opportunity to acquire otherwise. The public library has done one of the greatest works in assisting man to get an education and its achievements have not been duplicated by any other institution. The people of today flock to these public institutions and get material to enrichen them mentally or aid them to pass the time by reading good wholesome literature.

All printed matter is not good material to place even in the hands of the adults. Some of the books that are published are very corrupt. The youth of the land needs to be guided in the literature he chooses to read. The libraries try to meet this need but are not able to sufficiently cope with the situation. The home and the Church have a responsibility here. Boys and girls waste many valuable hours bending over cheap trashy novels that are more harmful than good. The individual that awakens in the heart and life of a boy or girl a taste for the best books that are produced has done that boy or girl a greater service than appears at first thought.

There is a tendency today to see all the productions on the moving picture screen. Motion pictures are great helps in many ways, but the movies should not supplant the habit of reading. Also there is just the same supervision needed over what the

ild should see as well as that which he ould read. Books and pictures are aids them in forming their ideals. What they e and read will determine the kind of ation America will be tomorrow.

The stories, poems and passages you easure now are those you learned or read efore you were out of the high school. hese gems are indelible in your memory nd have played an important part in your fe. Among these selections that you have eld dear are several hymns and verses rom the Bible. The older you get the more ey mean to you and the more comfort ey bring you.

If you have not already done so, make e Bible your constant companion. Don't e afraid to turn down a page where you ave found a passage that has helped. encil marks in a Bible show that it has een often used. Place with your Bible veral other good books and make them ours by constant acquaintance. These ems will not perish with the ages but will e yours in eternity.

Eighteenth Sunday After Trinity.
Sept. 30, 1923.

OUR BLACK NEIGHBOR
(The Negro)

DAILY BIBLE READINGS.

Monday—Acts 8:26-39.
Tuesday—Isaiah 60.
Wednesday—Isaiah 61.
Thursday—Isaiah 11:1-12.
Friday—Psalm 87.
Saturday—Acts 13:1-3.

AMERICAN NEGROES.

One out of every ten persons in the nited States is a Negro. In 1910 thirteen outhern States reported populations of ore than 200,000. In eight of these States ere were more than 600,000. These thir- en Southern States contain six-sevenths f the Negro population of the country. or the past fifty years there has been a ntinuous migration northward and west- ard.

The Afro-American of Slave Days.

L. H. Hammond in "The Vanguard of Race," writes of the Afro-American of ave days:

"In our country some people, North and outh, defended slavery by saying that the egroes had not sense enough to rise much bove the animals, and that God meant em to be ruled as such. But the Negroes emselves proved this to be untrue. From e very beginning, among the slaves rought here from Africa were some gifted en and women who showed unusual men- l ability. Phillis Wheatley, born in frica, wrote a book of poems which ran rough three editions and won her recog- tion in England and America. Ira Ald- ge, whose father came from Africa, be- me an actor and was decorated by the Emperors of Austria and Russia and by the King of Prussia. Edmund Kean, the great English actor, played 'Iago' to his 'Othello.' Sojourner Truth, born in Africa, and Frederick Douglass, born a slave in Maryland, both became famous as speakers against slavery. Douglass was well known in England, and in his later life he not only saw his great hope for his people realized, but found himself their trusted leader. Harriet Tubman, born a slave in Maryland, ran away when about twenty years old; but instead of enjoying a peaceful freedom, she spent her life, until the war between the States, in helping others of her people to freedom, often at the cost of great risk and hardship to herself. She showed an ability, courage, and resourcefulness which would have been remarkable anywhere. In the Revolutionary War Negroes fought bravely, as they have in every subsequent war of ours.

Many of the old slaves were noted for their eloquence as preachers. John Chavis, of North Carolina, was the first home missionary of the Presbyterian Church, and John Stewart, who went as a missionary to the Indians, is said to have been the first missionary of the Methodist Church. Cæsar Blackwell, an Alabama slave, was bought by the Alabama Baptist Convention for $1,000. As he could not be set free, a white man was made his guardian, and he was given practical freedom, traveling with the white preachers and helping them in their work. Amanda Smith, another slave, became a great evangelist, preaching not only in America, but in England, India and Africa. John Jasper, of Richmond, a slave for fifty-two years and a preacher for sixty, had the respect of all Richmond, white and black, and Jack, another Virginia slave, born in Africa, was considered by men of both races the best preacher in his county. Many white people were converted under him, and plantation owners, instead of punishing their slaves who did wrong, sent them to Jack to be disciplined. The white people of his county bought his freedom and gave him a house and land, that he might give his whole time to his work. Alexander Crummell, whose father was a native African, graduated from Cambridge, England, and went to Africa as a missionary. Afterward he came back to America and was long the rector of an Episcopal church in Washington. A number of these oldtime Negroes gained distinction as composers of music and as singers, some of them being recognized in Europe.

These and many others stand out from the great mass of Negroes who were slaves in America. But back of the more gifted folk is that great throng whom the white

people of the South learned to love and trust; the men who gave their masters honest service; the women who kept the house, cared for the children, were faithful in all things, and whose lives and teaching made Christianity real to their little white charges. A race that can keep faith in slavery, can keep faith in freedom."

Fifty Years of Negro Progress.

"The longest distance ever traveled by a race in just 300 years was from Jungle in Africa to Highway in American civilization. The American Negro has made that journey. Whatever remains unattained and difficult, whatever the remaining gap from front rank as races stand at the opening of the twentieth century, that fact is unchallengable, that distinction for the Negro is secure.

"It has been a peculiar pilgrimage, the strangest in the annals of history. It can scarcely be reckoned a pilgrimage as we are used to speak of other great human movements outward and upward. Stage by stage from tribal slavery in Africa, to commercial bondage in the slave ships, to feudal serfdom, and then to sudden emancipation, and then to a dazzling day of citizenship in a republic, the Negro came, always thrust on by forces he did not originate and over which he had no control."—Mary Helm.

The Negro has made rapid progress in the half century since his emancipation. At present, Negroes own more than 250,000 farms, while they operate more than 900,000. It is estimated that 500,000 own their own homes. Negroes control more than 45,000 business enterprises. There are in the public schools 1,800,000 Negroes, with 30,000 teachers. Sixty thousand Negroes are in professional service, 24,000 in government service, and 250 own and publish newspapers and periodicals. These figures show the tremendous advance in the race since 1865. There is a gradual movement of the Negro laborers to the semi-skilled and skilled occupations. In a single decade factory workers increased 173 per cent., and textile workers 283 per cent.

The executive departments of the Federal Government, especially the Department of Agriculture, through its farm demonstration agents, and the Department of Labor, through its Negro economics division, have done constructive work for improving the efficiency of Negroes who labor in agriculture and industry.

In 1910 there were about 4,000 Negro physicians, surgeons and dentists, and 3,000 trained nurses, but there were less than ten fairly well equipped hospitals for the Negroes. A further study of the progress which the race has made in the last fifty years may be found in a recent book, entitled "The Trend of the Races," by Georg E. Haynes.

Present Day Problems.—The Negro ha been more or less commonly spoken of a one of America's national problems. Chie among these problems concerned with th race is the condition brought about by regu lar migration from South to North. Th cause of this migration, generally speakin is dissatisfaction of conditions in the Soutl ravages of the boll weevil, change of cro system, low wages, poor housing on planta tions, poor school facilities, desire fo travel, labor agents, the Negro press an influences of the Negro soldier who ha returned from the World War. In Chicago Detroit, Philadelphia, New York, and more than a score of other cities, the recent migrations have created very acute housing conditions. Negroes have crowded int miserable tenements and taken boarder and lodgers to help to pay high rents. Th result has been a large increase in physica and moral ills.

It is estimated that 450,000 Negroes i the South are continuously sick, costin them $75,000,000 annually and entailing loss of earnings of $45,000,000. It is al estimated that 600,000 Negroes of the pre ent population will die of tuberculosis unle immediate relief measures are taken. It likely that general poor housing conditio has much to do with this. Little or nothi is known of sanitation. Even in our be cities unpaved, undrained and unpolic streets are often the rule in the best Neg neighborhoods. Lack of knowledge o proper diet also adds to the deteriorati of the race.

The inadequate provision fof Negro ed cation is well known. In the South, whe nearly all the schools for Negroes a located, about 18 per cent. of the tot expenditure for education goes for Negro who constitute more than 30 per cent. of t population. Large numbers of children an youth between the ages of six and twent years are not in school. Buildings, equip ment and pay for teachers in elementar schools are sorely lacking. Probably one half or more of the 30,000 Negro schoo teachers and professors are unfitted fo their tasks. The Christian denomination whose membership is largely white, are no providing about four-fifths, and the colore denominations about one-fifth. for highe and secondary institutions for Negroes The South, however, is providing college and normal schools which are meeting very definite need, if only there were mor of them!

Religious Life of the American Negro.

Five out of every eleven Negroes in th United States are church members.

1916, according to the best information, Negro church organizations had 37,773 church edifices and 3,618 parsonages. The total valuation was estimated at more than $73,681,668.

The usual type of building and equipment of the average Negro country church consists of an unpainted frame structure, with rough benches, a platform and pulpit for the preacher. Preaching services are held about once or twice a month.

The Sunday school in the rural Negro church usually is a summertime activity in no way adequate in program, methods, supervision or leadership, for the religious education of the people.

The minister is usually non-resident, often living and working at some other occupation in a nearby city. He usually comes to the community on Saturday night or Sunday morning and leaves at the close of his Sunday labors. He is generally not equipped with adequate knowledge of the Bible, of church history, or the duties and requirements of pastor or priest. His activity is usually confined to preaching with homely, natural eloquence and emotional fervor. Here and there men of character and training have been going into rural work as resident ministers. The effect of their work has demonstrated the need of home mission work for the Negro rural community.

The financial resources of the Negro country church cannot now support a resident minister of the right type.

Here is a call for home mission boards to send trained men to these neglected people.

The United States census for 1916 gives the following:

Denominations exclusively Negro—	
Baptist bodies	2,967,085
Methodist bodies	1,077,324
Other bodies	38,869
	4,083,278
Negro members in denominations having mixed memberships	480,771

The Young Men's Christian Association has forty-five city associations of colored men; ten of them in southern and border cities, fifteen additional industrial associations connected with industrial plants, seven international secretaries, 100 local secretaries, 20,000 members and twelve standard type buildings, costing nearly $2.000,000.

The Young Women's Christian Association has forty-nine associations and four affiliated clubs of colored women, twelve national and eighty-five local workers, and 3.683 members.

The highest expression of both individual and group life of Negroes is through their churches. Their churches are their very life blood, and through them Negroes have found their truest outlet for self-expression. Whatever will help develop their churches and church life will help toward racial self-realization.

There should be provided an adequate number of new church buildings in congested city centers equipped for worship, for religious instruction, and for community service; remodeled and improved church buildings in city and country; model parsonages as demonstration of what homes should be.

The United Lutheran Church and Her Obligation to American Negroes.

The Washington Convention directed the West Indies Board to undertake a survey of work among Negroes.

Acting upon this instruction the Board, through its executive secretary, made an extended study of the Negro in America. The space allotted this report would not permit even an outline of the material gathered for this survey. The consideration of the subject not only from the religious, but also from the civil, economic and educational standpoint discloses:

First, that contrary to the popular notion that Negroes are naturally religious and all of them belong to some church, reliable statistics indicate that more than half the Negro population in the United States have no connection with any church, and that, in addition, owing to an inadequately prepared ministry and the constant interjection of racial and political questions into their church life, a large proportion of those enrolled as church members cannot be reckoned as adding anything to the Christian forces of this country.

Therefore, the United Lutheran Church has not only a great opportunity but a very pressing call to preach the Gospel to these 7,000,000 unevangelized and unshepherded Negroes of America. Furthermore, the stabilizing influence of the firm convictions and pure faith of the Lutheran Church is sadly needed to strengthen the courage and zeal of Negro Christians who are praying for aid in stemming the tide of racial prejudice that threatens to undermine the faith and life of their churches.

In the second place, while recognizing the existence of this unusual unusual opportunity, we cannot recommend that as a general body we enter this field at the present time because of the seemingly insurmountable obstacles that will prevent successful prosecution of the work. The first and more evident obstacle, although not the more important, is the lack of funds for

(*Continued on page* 34)

Intermediate Department

SUGGESTED PROGRAMS.

PHYSICAL.

Plan a quarter's program of weekly physical activities.

If no social or play room discuss ways and means of securing one.

Encourage the boys of your League who may be candidates for the high school football team.

EDUCATIONAL.

Plan a "Back-to-School" evening. Secure a teacher to make a short talk, and have each intermediate respond to the thought, "What this school year means to me?"

Plan a quarter's program of educational activities.

SOCIAL.

Carry out a Vacation Echo Social.

Plan a quarter's program of social activities.

Plan how to make a Sunday afternoon enjoyable to some shut-in after studying topic for September 16.

—♣—

September 2, 1923.

MISSIONS AMONG NEAR NEIGHBORS

Miss May Scherer.

HINTS FOR LEADERS.

September Memory Context—Isaiah 53.

Additional literature for this program can be gotten from the General Literature Committee, 844 Drexel Building, Philadelphia. The tract "Sister Emma" should certainly be secured.

THE TOPIC.

Leader—It is a very selfish thing not to know anything about your next-door neighbors. In some apartment houses people may live for years and not know anything about the people in the apartments which are separated from them only by walls. If we are real neighbors to our next-door neighbors we will want to know something about them. If they have troubles, we will be ready to visit and help them. Our missionary topic for this month is "Our Near Neighbors." We can not study all of our neighbors; but we are going to study about our neighbors south of us—the ones that live on the islands south of the United States. Will you make a guess in your own mind how many islands there are in this group of islands called the West Indies? Now, let us have some facts about these islands.

Location—I don't believe that any of you really guessed the correct number of islands on which our southern neighbors live. There are more than 1200 islands in this group known as the West Indies. We can not learn the names of all of them; but we want to know the names of those islands with which the Lutheran Church has been the most neighborly. Porto Rico is one of the islands in this group of 1,200 islands. If you want to know how large it is, think of Rhode Island and Delaware put together and you will have the size of Porto Rico. There is a group of fifty-three islands called the Virgin Islands. We can be very neighborly with only three out of the fifty-three, because only three are inhabited. These are St. Thomas, St. Croix and St. Johns. We Lutherans are very much interested in these islands because we have almost 3,000 Lutheran neighbors living on the Virgin Islands.

Leader—When we become interested in our neighbors we want to know how many there are in the family and what kind of people they are. Let us learn about the people.

People—We have eight million neighbors in the West Indies. This is a rather large family. In fact, there are a number of families occupying the fifty-three inhabited islands. In Porto Rico there are a million and a half people; 60,000 are white, 5,000 are Negro, and 35,000 are Indian, white and Negro. In one Lutheran Church services are conducted for an English speaking congregation and in the same church for a Spanish congregation. Some of the people are white and some are black.

Leader—It may be well for us to learn when the Lutheran Church first made the acquaintance of our neighbors on the south.

THE LUTHERAN CHURCH.

The Lutheran Church in America has not known these neighbors for a long time; but in 1666 the Lutherans from Denmark

established a Lutheran church in the Virgin Islands. When the United States purchased the islands in 1917 the work was transferred from the Danish Lutheran Church to the American Church and property which is worth $50,000 was turned over by the Danish Church. In our West Indies missions we have twenty-seven Sunday Schools with nearly 3,000 pupils. It is also good to know that there are Luther Leagues in both Porto Rico and the Virgin Islands. These Luther Leaguers can not stay away from their meetings in hot weather, because it is always hot. Probably they are more faithful than some of our American members who can find ready excuses for missing our meetings.

Leader—Let us learn about other organizations.

Kindergartens—No department of our work shows more direct results than the kindergarten work in Porto Rico which is under the care of Miss Sofia Probst. "On every side are evidences of happiness brought into the drab lives of little children who formerly did not even know how to play, but grew up like the goats and dogs with whom they rolled around in the dust, clothed as one has expressed it in their birthday suit. It is heart breaking to see the little groups of children who are crowded out looking with longing eyes through the doorways and windows of the rooms in which the kindergartens are assembled."

Day Schools—The desire of the people for education is so great that it is impossible for the Government to provide adequate schools. The school age has for this reason been set at ten. A great opportunity is offered to the Church to mould the lives of children under the ages of ten who are running wild. This is done in the kindergartens and in the day schools which have been established by the Church for those beyond kindergarten age. But this leaves many children out of school. "A day school opened by Pastor Lindke witnessed a remarkable scene at the opening when fathers and mothers, quitting their work, brought their children that they might plead for admission of their little ones, crowding the chapel to the very door."

Children's Homes—The children's homes are called the Queen Louise Homes because they were originally established under the patronage of the Dowager Queen Louise of Denmark. These homes have a capacity of sixty children each. The work is divided into three departments: a sick ward, a day nursery, where the children can be cared for while the mothers are at work, and the kindergarten.

Vocational Work—This is one of the newest departments of work. The women are taught to make lace and drawn work and under the direction of Mrs. Ostrom this lace is sent to the United States and sold and has brought in many hundred dollars for the support of the mission. The bright colored seeds which are gathered by the children are strung into necklaces, pocket books and other souvenirs. Baskets of all kinds woven from the palm leaves and also fans and hats are sent for sale.

Orphanage—One of the greatest works that is being done is through the orphanages. (Have read the tract, "Sister Emma.")

Harlem—"Missionaries have for years besought the Church to take care of the hundreds of West Indians coming to New York City, and to their pleas were added the heart breaking petitions of the natives requesting the Church to do something for their kinsfolk who found themselves unwelcome strangers in their Father's house." In response to these repeated requests a mission has been established in Harlem—the wealthiest Negro city in the world. Rev. Z. M. Corbe is the pastor. The congregation has 168 members and contributed the first year $1,200.

Leader—Now, we know something about our neighbors. The next thing that we need to consider is what we can do for them. They need so many things. Let us hear how we can help them.

Help for Our Neighbors—For the helpless infants and the old folks hundreds of garments are required every year. Why not pack a Christmas box for our West Indies neighbors? Write to Rev. Z. M. Corbe, 437 Fifth Avenue, New York, and get directions for sending a box.

"Our deaconesses are conducting day nurseries where helpless little ones are cared for who otherwise would have been neglected all the day long while the parents toiled in the canefields. These children can be saved from the torture of slow starvation for the small cost of eleven cents a day. "Why not help save some of these little ones?

"The sum of twenty dollars a month will provide a native teacher and equipment for a fair sized kindergarten. If our people could only look into the wistful eyes of the little ones who peer through the open windows and doors to behold the paradise of the few fortunate ones in our five kindergartens, surely gifts would be furnished for more schools."

"Saviour, lo! the isles are waiting,
Stretched the hand, and strained the sight,
For thy spirit new-creating
Love's pure flame and wisdom's light."

September 9, 1923.

HOW TO PRAY

J. Clyde Cloman.

PROGRAM OF SERVICE.

1. Open service with a prayer hymn.

2. Prayer for the presence and power of the Holy Spirit.

3. Scripture reading—Luke 11:1-13.

4. Assign topic article to be read by paragraphs. As each paragraph is read, amplify the thought, such as the necessity of prayer, the model prayer, the essentials of prayer, the first step in learning to pray, etc.

5. Read explanation of Lord's Prayer from Luther's Catechism. Urge Leaguers to study these explanations at home.

6. Ask for single thoughts appropriate for subjects of sentence prayers.

7. Assign selections from the Psalms. As each is read ask Leaguers to classify it under one of the headings of the outline for prayer given in the topic article. Suggested selections—Psalm 8:1-13; 6-16; 1-32; 5-38; 4 and 18-48; 1-51; 1, 4 and 10-86; 11, 12 and 15-89; 26-90; 12-96; 2-103; 2-113; 4-118; 1.

8. Ask for decisions to enter prayer life.

9. Season of prayer in which Leaguers are invited to pray sentence prayers. Close season of prayer by prayer of leader for God's blessing to rest upon the service, the Leaguers and the prayer decisions.

10. Hymn of thanksgiving or praise.

11. Close service by praying Lord's Prayer together.

THE TOPIC.

1. Prayer is necessary to the life of the Christian. No one can know the greatest joy or possess the full power of the Christian life without prayer. Prayer is for everyone and is within the reach of everyone. God never placed a spiritual necessity beyond the reach of the humblest of His children,

2. When the Disciples came to Jesus with the request "Master, teach us to pray," Jesus gave them the Lord's Prayer. The Lord's Prayer is the perfect prayer, the pattern and model by which we are to compose our prayers. Any prayer in harmony with the thought and spirit of the Lord's Prayer is acceptable unto God. As you test length with a foot rule, so test your prayers by the Lord's Prayer.

3. In praying it is not necessary for everyone to use the same words. The words of prayer are not so important as the essentials of prayer which are sincerity, unselfishness and faith. We should always remember that our prayers are communion with God who is the King of kings. We should speak to God in the best language within our power. But the most beautifully worded prayer is worse than useless if it is insincere. Let your prayers come from the heart and not from the lips only.

4. How shall you learn to pray? First of all, pray for the Holy Spirit to teach you to pray. Prayer itself is the very first step in learning to pray.

5. Then pray the Lord's Prayer aloud to become accustomed to hearing yourself pray. Study the meaning of each petition. As a help to your study use the explanations of the petitions of the Lord's Prayer in Luther's Catechism. Study the Bible especially the Psalms, to become familiar with the words and phrases of beautiful, sincere and reverent prayer. Give prayerful attention when prayer is offered. Attend prayer-meeting.

6. Now compose a prayer of your own. Let your first public prayers be short, centering them about one thought. Would not a prayer like this be suitable for your first public prayer: "Heavenly Father, we thank Thee that Thou hast put into our hearts the desire to pray."

7. As you grow stronger in the prayer life, enlarge your prayers to include more than one thought. Here is an outline by which you may compose prayers: Address; Praise; Thanksgiving; Confession; Petition; Conclusion. A prayer need not have all these parts but all prayer is addressed to God. Since we pray in the name of Christ, it is well to end prayer in the name of Christ.

8. Make prayer a habit of your life as did Jesus and Paul and Luther and all the great men and women of God. Prayer is the mark of Christian manhood and womanhood.

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September 16, 1923.

SUNDAY PASTIMES

Rev. E. P. Pfatteicher, D.D.

HINTS FOR LEADERS.

The Committee on Moral and Social Welfare of the United Lutheran Church has prepared, at the request of the Church, a little study book on "The Sunday Problem." This little book, which is just the thing for a Luther League group, can be had by writing to the United Lutheran Publication House, southeast corner Ninth and Sansom Streets, Philadelphia, Pa., and enclosing forty cents. Leaders should get the book before the meeting and read it. They will learn many things which will be helpful in conducting a profitable discussion or even a number of discussions.

Use hymns from the Lord's Day section of your church hymnal. One sung alone by an Intermediate would add to its emphasis.

Scripture lesson, Luke 6:1-11 should be read.

Memorize Luke 6:5.

Assign for a paper, subject, "What It Means That Jesus Is Lord of the Lord's Day?"

Paper—"How Do I Spend My Leisure on the Lord's Day?" Paper—"Do I Enjoy Sundays?"

Ask several Intermediates to come prepared to lead in appropriate sentence prayers.

THE TOPIC.

"Silly, that's what I call it, wearing different clothes on Sunday from the clothes you wear every day." That is what a girl in her 'teens said to me a short time ago. But is it so silly when you come to think of it? Why do you wear different clothes, better clothes on Sunday than on other days? Not because the day is better than other days but because experience has proved that nothing is too good for our Lord and if every day is to be a day devoted to His service in our routine life, we must begin the week with a day which is especially devoted to Him. Now if a noted visitor should come to see you, you would certainly dress up a bit would you not and your being dressed up a bit will determine your pastime, the way in which you will spend the day with this noted personage.

A few Sundays ago our Boy Scout Troop appeared on the church lawn before taking an afternoon hike. The boys had on their scout uniforms. They were very noisy and they knocked at my study door and asked me for a ball and a bat belonging to the troop and kept at the parsonage. Of course, I felt badly about it and I felt badly that the boys did not see things as I saw them. If they had come for their hike—we have Sunday School in the morning and this was in the afternoon —dressed up as they were in the morning they would not have asked me for a ball and a bat. I see nothing wrong in a hike but these boys, brought up in a city in which there are professional ball games on Sunday, went too far. They were boys who went to such games with their fathers and hence were trained in the wrong way.

I do not like the word "pastime." It means "to pass the time." You know there are many boys and girls to whom Sunday is a day on which it seems to be hard to pass the time. Do you like good books? Sunday afternoon is a great time to cuddle up in a big chair and read a good story. Do you like to take hikes? Sunday afternoon is a great time to take long walks with our friends. Do you like good games that can be played on the dining room or library table with members of the family and friends, Sunday afternoon is a dandy time for such games. Of course, I mean if we have been to Sunday School and service in the morning. Sunday afternoon is a great time to pick flowers and take them to a sick friend. There are just lots and lots of things we can do but remember that Sunday pastimes do depend upon the clothes we wear.

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September 23, 1923.

THE SUBSTITUTE

Rev. C. M. Teufel.

HINTS FOR MEETING.

Open meeting with Intermediate quartette singing "The Son of God Goes Forth to War."

Have a Psalm reading trio read in turn Psalm 140.

Read in concert the "Gloria in Excelsis."

Announce the subject of the meeting's lesson.

Have the two persons assigned tell the story of Genesis 43:1-14, one taking carefully Judah's past, the other Jacob's.

Leader read Gen. 44:18-34.

Hymn—"Jesus, I My Cross Have Taken."

Proceed with topic presentation.

JUDAH, THE SUBSTITUTE.

Judah's offer to give himself as a hostage for Benjamin has been heard. When the moment came that Joseph demanded Benjamin to be kept, Judah nobly presented himself as the words in Genesis 44:33-34 state. (Have the full power of these words brought out.)

A substitute simply is one who takes another's place. Judah not only was a substitute, but he was one prepared for the act.

THE SUBSTITUTE'S ATTITUDE.

The substitute therefore is one who must be ready and prepared to take another's place when needed. Then when the service is complete he must be ready to retire if necessary from the task or position.

LIFE'S SUBSTITUTIONS.

Many times in life one has occasion to be a substitute.

In the Church it may be. Persons willing to fill in a vacancy, gladly and in a humble, helpful way are in great demand. To give of one's best is then proper.

In the work outside the Church, the same thing is true. If asked to substitute for a time, do all possible to have everything in good condition for the regular worker's return.

However, in athletics is where a hard, yet important, task is before a substitute, and for many reasons. For instance, no team is stronger than its substitutes. (Ask someone to explain why.)

Perhaps one needs to prepare a long time before a chance to substitute comes.

Perhaps one feels slighted, believing

some regulars to be inferior. To overcome the feeling of injustice is a great victory.

While waiting for a chance to substitute be a "booster" of the team. This keeps both substitute and regular in good mental state and it is Christian. The determination to give one's best when the time comes ought to be firmly grasped.

Remember, there is honor in taking the place even for a short time of a star. Then many an opportunity to substitute has given such a one the chance to prove the ability that was unknown and assured later a regular place.

EXAMPLES.

A college athlete played on the scrub football team for three full seasons before his selection as the regular quarterback in the senior year. But he left college with the coveted letter.

Another player merely through observation learned unbeknown to the coach the method of playing a difficult position. In an emergency moment he was able to step into the vacancy and handle the position.

A lad was constantly ridiculed for his willingness to be a "sub" if he could not play regularly. He received many a bump as a "scrub" and was disappointed more than once. One day his turn came and he became the hero of the game.

On the other hand, a college player was taken out of a game and made a substitute for the time. He became so angry and insulted that he nearly left college. Had he done so a career had been ended. "Babyishness" does not do honor to a substitute.

THE GREAT SUBSTITUTE.

We cannot think of this subject without thinking of our Great Substitute, Jesus Christ.

Read 2 Cor. 5:21 and tell how He was this.

Read 1 Peter 2:24 and tell how He was this.

Read Rom. 5:8 and tell the peculiar point there.

WE THE SUBSTITUTES FOR THE GREAT SUBSTITUTE.

Read 2 Cor. 5:20 and tell of the wonderful honor that is ours.

Review the article under its sub-heads.

If time permits have some replies to the question, "How did I substitute?" or have a paper read on the subject.

Prayer—For blessing as the meeting has shown the necessity—in the name of our Substitute, Jesus.

Offering.

Suitable closing hymn.

September 30, 1923.

"GREAT WORDS"

Isaiah 53.

Rev. F. F. Haworth.

HINTS FOR LEADERS.

Use hymns, in Luther League book, numbered 107, 102 and 40. Psalm 91.

A prayer for use.

Holy Father, to Thee we would draw near. We thank Thee for Thy love made known to us in our Lord Jesus. We thank Thee, Blessed Jesus, for the assurance that our ways are known to Thee; that Thou didst tread the road before us; and that Thou knowest our every need and sorrow and grief. Breathe into our hearts Thy loving Spirit, light our candles, and make over our lives so that we may be Thy hands and feet and eyes and voice in this world. And if suffering be ours, as it was Thine, let us wear it like a jewelled crown. In Thy name. Amen.

Refer to Matt. 8:7; Mark 15:28; Luke 22:37; John 12:37, 38; cts 8:28-35; Rom. 10:16; I Peter 2:21-25.

Tell what makes an individual like Abraham, a nation like our own, a picture like Rubens' "The Descent from the Cross," or a book like the Bible, great.

THE TOPIC.

What makes a word great? It may be the greatness of him who speaks it; the person to whom it is spoken; or the depth of its meaning. You and I, with mind perverted by sin, "count that which is great little; that which is little, great." As a child, holding its hand before its eyes, can not see others, it thinks others cannot see it. So we allow the world to hold its hand before the eyes of our minds. "It conceals heaven, hell, Christ and God." When the Spirit of God takes away from our eyes the hand of the world, then the vision of the eternal world appears. This God the Spirit does through Isaiah in this fifty-third chapter. "Behold the Lamb of God. . . . He was wounded for our transgression; He was bruised for our inquities." It brings us to our Master and to the Cross.

Here the unspeakable brightness of the Father's face and the greatness of His power illumine the world, bathed in the darkness of sin. Eye cannot see, ear cannot hear, neither can it enter into the heart or mind of you and me to begin to sound the depth and the height, the length and breadth, or to know the love of God here revealed to us. It sets forth "evidently before our eyes Jesus Christ and Him crucified." "It points out our need and dwells on the gift of the One Atoning Sacrifice." The older we grow and the more we read this fifty-third chapter of Isaiah

(*Continued on page* 34)

Junior Department

AR JUNIOR LEADERS:

A lady sat across the table from the nior Chairman at lunch some days ago, l she was busily engaged talking to her mpanion. "Really, it is the most inter- ing thing in the world," was the remark caught, and her sparkling eyes and ger, enthusiastic look proved that she *was* ensely interested in the thing about which spoke.

We listened, and found that she was deal- in—stocks and bonds—and she thought m the most interesting thing in the rld!

wish that every Junior leader had the ne enthusiasm, and that each of us could lize that we are dealing, not in stocks l bonds, but in *futures*—in the precious s of the boys and girls of our congrega- is, and that they are not only the most resting but the most *important* things he world.

What are you doing for the children of r congregation? Are they lined up for ning and service, are they being taught le and missionary stories, the principles our Church, drilled in memorizing Bible ses and parts of the Catechism? Do you h in a few years intelligent, well trained guers, young people who have been ned in conducting their meetings, who w what it means to be a Lutheran, whose istianity is of the "everyday practice" iety? Then look to the children of the urch and train them. All this and more will get in the Junior League.

We are talking a great deal about Life vice in the League. Perhaps *your* bit of service is to assume the work of train- the children and fitting them for work he Church.

ugust is the time to prepare for the re- ed activities of the Junior League. Plan each all the children of the congregation. ange now for the meetings for the bal- of the year.

he Topics for September include another y from "The Magic Box," which is ring so fascinating to the Juniors. Then are four stories on Home Missions. e your Juniors give the lesson stories h follow—"Humble Heroes," "The Isles he Sea," "Little Americans," and the rs.

Be sure to get the packet of material to go with these Topics. A series of twelve leaflets giving helps for the programs for the balance of the year can be secured for 40 cents. Order from this office.

Have the Juniors give the exercise "America for Christ." Repeat the Flag Drill. Use the suggestions for the devotional opening service, "Two Tablets of Stone." Also teach the Psalm suggested for September. There will be one for each month.

Note the stories of our Junior Leaguers in the Virgin Islands and Porto Rico. Plan to help them.

Be sure to arrange for a Junior Rally. Plan a meeting with the nearby Junior Leagues, and use the program suggested in the packet, also the exercise, "The Making of the Emblem," which is simple and effective.

Most of all, go forward into the work for the fall and winter with prayer, with faith in the work, with increased zeal in the cause, and an enthusiasm which says, "This is the most important work in the world."

BRENDA L. MEHLHOUSE.

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September 2, 1923.

MISSIONARY—"THE MAGIC BOX"

CHAPTER III, "UP NORTH."

(The missionary lessons for the last six months of 1923 are based on the textbook, "The Magic Box," price 40 cents in paper, 65 cents in cloth.)

PROGRAM.

Worship Period.—Prayers by Juniors.

Daily Bible Readings given by six Juniors.

Hymn—"O Beautiful for Spacious Skies" (emphasize "crown thy good with brotherhood" must mean brotherhood for the negro in our midst).

Read I Cor. 13. (Bring out thought that we must be sincere in our work to help the negro, must beware of "sounding brass" and "tinkling cymbal." May pack boxes and send money, have fine lessons or give elaborate programs, yet, "if we have not love, it profiteth us nothing.")

Lesson Period.—Tell story of Chapter III —"Up North."

Discuss with the Juniors how they can show a good spirit toward the colored chil-

dren at school and the negro in our midst.

Work Period.—Make a motto—The Golden Rule, or "Love Never Faileth."

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September 9, 1923.

"SEEING AMERICA FIRST"

An Auto Trip to Our Home Mission Stations

BIBLE LESSON—"SENT ON AHEAD."

Prepared by Miss Laura Wade Rice.
(Have Juniors read references)

Once there was a boy in a far Eastern land.

He loved to sit by his old father's side and listen to stories of God and how He had chosen their family to be a blessing to all the other families of earth.

Fathers were bidden to teach this to their children.

Of course, his father loved this boy best (Gen. 37:3, 4).

The brothers hated him so much that they sold him to be a slave.

He was taken to Egypt.

There he was true to his God (Gen. 39:2-5).

Trouble came, a lie was told on him, he was cast into prison, but he was true to God (Gen. 39:21-23).

By God's plan he became a ruler in Egypt —next to the king—and stored up much grain against the famine time (Gen. 41:55-57).

What did Joseph say to his brothers? (Gen. 45:3-11).

Joseph had been sent on ahead to save his family.

* * *

The first Christians came to America because they were persecuted. But God sent them on ahead that we might have schools and churches ready for the immigrants who came later, and to spread Home Mission churches all over this land of ours.

We are here first, to be ready to feed the souls of all in America who hunger for the Bread of Life.

Lesson Stories.—An Automobile Trip to Our Home Mission Stations. (Have a large map of America, and place red, white and blue seals on the places mentioned.)

Our United Lutheran Church has divided its territory into four districts, Eastern, Southern, Central, and Western.

In each of these it is planting churches, and helping support churches and pastors where they are needed.

Each district has a Superintendent to look after the work—the Eastern, the Rev. I. Chantry Hoffman, D.D.; the Southern, the Rev. A. D. R. Hancher, D.D.; the Central, the Rev. J. F. Seibert, D.D., and the Western, the Rev. George L. Hillerman.

Let us get into our automobile and take a quick trip through these districts and see what is being done.

(Each paragraph is read by a Juni who puts a seal on the part of the map dicated.)

1. Let us start in the Eastern Distri The fields are ripe here. In New Englan in Boston, Hartford, New Haven, and oth centers we are gathering our Lutherans in the Church.

In the Land of the Maple Leaf.—Our au takes us quickly up into Canada, where the big cities there we find many Home Mi sion churches. Ottawa, Montreal, Toront Hamilton, Waterloo, Kitchener, all the congregations are the result of the work Home Missions.

In America's Metropolis.—Back again ou auto carries us to New York. You will fin here in the biggest of our cities a grea chance to gather in our own Lutheran The people move out of the city itself, an new churches must be started in the litt towns around about New York.

Through New York.—Hurrying alon through the State of New York, we fi many towns where the calls for church have been heard. Albany, Troy, Utic Syracuse, Rochester, Buffalo, all ha churches started as Home Mission church

Now for a *hard trip over the mountai* Our auto chugs along over the mountains Pennsylvania. Big cities—Altoona, Joh town, Pittsburgh—all call for the buildi of new churches.

Next, we have a smoother and prett stretch of journey *along the rivers in Pe sylvania.* The land of Muhlenberg, wh he planted the Church, still calls. Alo the Delaware, Schuylkill, Lehigh, Susq hanna, mission churches are being built supported.

A stop-off at the shore, to the *cities by sea*—Cape May, Atlantic City, and ot seaside points—where the Church is str gling to minister to all the people, and first part of our journey is over.

2. A long drive brings us to the *Sou* There are in all 67 mission churches he We will not have time to visit all.

Let us go down through Maryland an the District of Columbia—a delightful tri Home Mission churches here. On dow through West Virginia and Virgini through the Carolinas, through Tennessee and Georgia, clear down to Florida—ho our auto whizzes along. And Home Mi sion churches in each State! But sometim we go miles and miles before we find t next one—there is room for so many mo

Then the land of cotton—Alabama, o into the Lone Star State, Texas, our au hurries along, and we have finished the s ond lap of our trip.

3. Our next journey brings us to large cities of the *Middle West.* There 109 churches and room for many more.

ill hurry along from one large city to an-
her—Chicago, St. Louis, Detroit, Milwau-
ee, Minneapolis, we cannot stop over.

All this big country is filled with Lu-
eran people who have gone from the East,
nd 109 churches is only a start—they do
ot begin to go around.

4. And now see that all the baggage is
afe, and everything ready for the last part
f the trip—the longest stretch of all.

This time we will go clear to the *Western
oast.* We will visit some large cities—Den-
er, Seattle, Portland, Oakland, San Fran-
sco. There are 45 mission churches here
nd the people are anxious for more. The
eed is for ministers. So out on the far
acific Coast we have a lone seminary
aining men to become ministers.

All aboard for the trip back home!

We have traveled many thousands of
iles, seen many, many churches planted
y our Home Mission Board, but many,
any more are needed before everybody in
his big land of ours who is a Lutheran can
o to a Lutheran church—or before all
hose who are Lutherans are gathered into
hurches.

(It is suggested that the leader give more
me to the section of the territory in which
ey are situated, and enlarge. Visit a
ome Mission congregation, if possible, and
ve expression to the lesson by a gift for
e work of Home Missions, or the packing
a box. Perhaps in some sections a
nior League could be started—the offi-
rs and superintendent could be instru-
ental in the organization of a Junior
eague in a mission congregation.)

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September 16.

"SEEING AMERICA FIRST"

"The People Who Come Here in Boats"

Prepared by Miss Laura Wade Rice.
(Juniors read references)

BIBLE STORY—THE STRANGER THAT IS WITHIN THY GATES.

Except the Indians, every one of us or
ur ancestors have come to America as
rangers.

How do you treat the stranger who came
sterday or a few days ago?

Do you call him names, make fun of his
oks, ways, speech?

What does God say? (Ex. 22:21, 23:9;
ev. 19:33).

Jesus has a blessing for those who are
od to strangers. (Matt. 25:34-36.)

Foreigners do not understand our laws
our ways; we must see that they are
eated with justice, get fair play. (Deut.
16; Mal. 3:5.)

We must not only be fair, but be kind,
ether they are in our day school, or Sun-
y School, or just live near us—they are
neighbors.

God told the Israelites how to be kind in their land.

He will teach you how to act in yours. (Lev. 19:9-11, 23:22.)

Give them religion, help them to know God. (Ex. 20:10, 23:12; Num. 9:14, 15:13-16.)

God wants this whole land to be His. (Deut. 29:10-13, 31:12.)

LESSON STORIES—1. OUR JEWISH NEIGHBORS.

Our Jewish friends are our next door neighbors everywhere.

There are more than three million Jews in the United States.

New York City is the largest Jewish city in the world.

One of every four persons in New York is a Jew.

Many of these have fallen away from "the faith of their fathers."

They are looking for something different.

The Church has something for them.

What is the Lutheran Church doing for them?

We have four Jewish missions.

The oldest is Christ's Mission to the Jews in Pittsburgh.

The Rev. John Legum, the first Lutheran Jewish worker, is in charge here.

Tracts are distributed.

Bible study classes are conducted in all of the missions.

Homes are visited.

Classes for the boys and girls are organized.

The second mission is in Philadelphia, Messiah Hebrew Lutheran Mission.

Rev. Paul I. Morentz is in charge here.

One hundred and seventy-five families are visited.

Eighty-three children are enrolled in the classes.

Miss Florence Shedd is the worker among the children.

The gift of a chapel in which to conduct services has recently been received.

The third station is in Baltimore, Salem Hebrew Lutheran Mission.

Rev. Henry Einspruch is in charge here.

Open air services are held during the summer months here.

Between one and two hundred attend.

Rev. Einspruch has written many tracts which are being distributed everywhere.

The newest Jewish mission is in Toledo, the Toledo Lutheran Mission to Israel.

Rev. Isadore Schwartz.

Plans are now on the way to start a fifth mission in New York City.

2. LITTLE AMERICANS.

We have some other neighbors who have come from other lands to our shores.

Among them are many Lutherans.

There are the Slovaks, the Hungarians, the Letts, the Finns, and many others from Central Europe.

The Lutheran Church is working with all of these.

The Rev. A. S. Ramer is in charge of the work.

He travels all over the United States, visiting 35 centers or more.

Sometimes it is a whole year until he ygets back again to a congregation.

Would you like to wait a year for church or Sunday School?

These people are loyal Lutherans.

They are strong, hearty, husky people.

They do most of our hard work.

In the East they are found in our coal mines, and in bridge buildings, in furnaces and iron mills, and in the West in the gold and silver mines, and in other hard, dangerous work.

The children are real "Little Americans," for they are anxious for the best things they can get.

In school they are faithful, they love the flag and are loyal to it.

They are anxious for Sunday Schools.

Let us help these "Little Americans" and give them the things they need.

3. "JUST A DAGO."

That was what some one called him the first day he went to school!

And he did not like it!

He was only a little Italian boy who had just come to America and didn't know very much yet about this country, but he wanted to learn.

And he could not forget that many of the greatest men of the world, men like Michael Angelo, and great musicians and painters, had all come from his country, and were just "dagoes," too, and it hurt.

There are many just like this little Italian boy who do not like to be called names any better than you.

The Lutheran Church is trying to help them, to build churches, and provide Sunday Schools.

There are three missions in Pennsylvania.

The superintendent of the work is the Rev. Scarpitti.

The congregations are at Monessen, Philadelphia and Erie.

There are Italians in every town, and we can do much to help them in school, on the playground, and everywhere we meet them, by kindnesses and bringing them to the Church.

More stories can be found in Applegarth's "Missionary Stories for Little Folks," either Primary or Junior series.

Send to the Women's Missionary Society for the leaflets "Tony's Church," "Why Michelina Does Not Like Flowers," and "The Serial Story of Slovak Susan" (844 Drexel Building, Philadelphia).

If you have a copy of "Jack of All Trades" (the Junior mission book of several years ago), retell some of the stories therein.

Have the story "When Tony Carried the Flag," in the June REVIEW, retold.

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September 23.

"SEEING AMERICA FIRST"

Under the Stars and Stripes on Our Islands

BIBLE LESSON—SAILING TO CYPRUS.

Prepared by Miss Laura Wade Rice.
(Have Juniors read references)

After the Holy Spirit came the Church began to grow.

A new Church was begun at Antioch.

There Jesus' friends got a new name. (Acts 11:19-26.)

It was not a large congregation, but it had some fine workers. (Acts 13:1.)

This church wanted to do something for the Lord. (Acts 13:2.)

God told them He wanted their best men to be missionaries.

So they gave Him Saul, or Paul, and Barnabas. (Acts 13:3.)

They took John Mark, a younger man and started for Seleucia, a seaport.

Here they took a ship and sailed to the nearest island, Cyprus.

Cyprus was in many ways like our Porto Rico and the Virgin Islands, beautiful trees and flowers and fine fruits.

The people, too, needed to know about Jesus.

At the near end of the island was a city Salamis.

Many Jews had settled there. (Acts 13:5.)

The missionaries walked to the other end preaching as they went, and found ignorance, just as our island missionaries do. (Acts 13:6-12.)

LESSON STORIES.—1. THE ISLES OF THE SEA

(Note.—The material—of which the following is a mere outline—was supplied through the courtesy of Rev. Corbe, secretary of the West Indies Mission Board. For fuller material, get the booklet, "The Isles of the Sea," from the Rev. Zenan M. Corbe, 3120 North Park avenue, Philadelphia, Pa.)

The Enchanted Isles.—Get your maps and hunt the West Indies.

A semicircle of 1,200 islands stretched from Florida to South America for 2,000 miles, is what you will find.

Among these are the islands where our United Lutheran Church is working, Porto Rico and the Virgin Islands.

Porto Rico.—Porto Rico is an island of contrasts, great riches and great poverty.

The majority of the people are very poor indeed.

They are mostly of Spanish origin, negro, of mixed blood.

We have three stations in Porto Rico—an Juan, Bayamon and Catano.

San Juan is the oldest station.

Rev. Alfred Ostrom is in charge and the nter of the work is in Puerta de Tierra.

There are two congregations, the only nglish Lutheran church in Porto Rico and Spanish congregation.

Rev. Lindke is in charge in the Bayamon strict.

An automobile is necessary to cover the rge territory.

Two Spanish congregations in Bayamon d five other congregations at other points ep him busy.

There is a Spanish Sunday School here.

Catano has an organized congregation, th several out-stations.

There are kindergartens in each of these ations.

Fifteen cents will keep a child there for week!

There are also Daily Vacation Bible hools.

The sale of beautiful laces made by the rto Rican women, and odd beads sent m the island, helps the work.

The Virgin Islands.—There are five congegations here.

The work centers on the islands of St. ix and St. Thomas.

The church at Christiansted was erected 1749.

The English language has been used ger in this church than in any other Luran church in the world.

There are kindergartens and homes for poor children here.

The Queen Louise Home for Sick and glected Babies at Christiansted, and the enezer Orphanage for Girls at Frederisted, both on the island of St. Croix, her together many children who otherwe would never know loving care or hear l's word.

There are Old Folks' Homes, too, on the nd of St. Thomas, and at Christiansted Fredericksted.

5. OUR JUNIOR LEAGUE IN THE VIRGIN ISLANDS.

Miss Nanca Schoen writes, telling about Junior League in the Virgin Islands.

he also sends along a picture—a group bright, interesting boys and girls.

ere are some of the things they are do-

he president, secretary and treasurer after the business quite well.

here are 47 enrolled, and the meetings held every Friday afternoon at 4 o'clock ne mission house, Bethesda.

Each member responds to roll call with a Bible verse.

The Junior Topics in the REVIEW are used.

Psalms and Scripture passages from the New Testament and Church hymns are memorized.

Sometimes games are played.

Parts of the story of Luther, taken from "Martin of Mansfeld," are acted out by the Juniors.

On their first anniversary they gave a program to which came the Senior Leaguers, members of the congregation, and many outsiders.

Songs, readings, the story "Luther Discovers the Bible" dramatized, and an exercise, "Luther's Coat of Arms," formed the program.

The birthday offering received was sent as a missionary gift to the needy Lutherans in Europe.

Miss Schoen says:

"We need the sympathy and a bond of union with the Junior Luther Leaguers at home.

"We are slower than the Leaguers at home, but we are trying to be good Leaguers.

"Any books of the Junior Reading Course, or any books that tell us of League and Church work, will be gladly received and eagerly read.

"I wish that personal letters might be written by the Junior Leaguers of America to the Junior Leaguers here, and ideas exchanged.

"We are trying hard to become a Standard Junior League by following all the required points in the Fifteen Point Program given in the January LUTHER LEAGUE REVIEW.

"We send greetings from our little band of 'Christians leagued together' to the Junior Leaguers of the U. S. A."

* * *

Now, who will be the first to write to the Junior Leaguers in the Virgin Islands?

Address letters to the Junior Luther League, care of Miss Nanca Schoen, Ebenezer Orphanage, Fredericksted, St. Croix, Virgin Islands, U. S. A.

Who will send one of the Junior Luther League Reading Course books?

* * *

3. THE JUNIOR LEAGUE IN PORTO RICO.

Miss Sofia Probst has charge of the children in our mission in Porto Rico. This is what she writes about the Junior Leagues there:

"We have two Junior Leagues here in Puerta de Tierra, the real Juniors and the smaller children, 'Rayitas del Sol,' as they are called. (The Junior Chairman cannot understand Spanish, therefore cannot tell

just what this is, but it looks a little like Rays of Sunshine, and if you could see the picture of those little tots which Miss Probst sent, with their bright shining faces, you would agree that they are little rays of sunshine, whatever their name may mean!)

"We have been studying the books of the Bible, the Commandments, Beatitudes, Psalms, Bible verses, etc. (Isn't that just what we are doing in *our* Junior Leagues here?)

"Sometimes we change the program entirely, and have continued stories and busy work. The children love to make things.

"Sometimes we go down to the seashore and have our meetings there, the children afterward skipping in and out among the rocks, and having a fine time.

"The little 'Rays' are children from six to nine, dear little babies, brown, black and white ones.

"You should see their little faces and their dark eyes shine while they listen to a story.

"They move up closer and closer, drawing their little chairs along, so as not to lose one word of the story.

"They love hand-work, and because material is difficult to get out here, we cannot have it so often. (Now, Junior Leaguers, can you not send some crayons and cards to be colored, some yarn for sewing cards, or some pictures to be pasted in books, or some pencils and colored paper for these little Junior Leaguers? Send to this office for suggestions as to what to send.)

"Our work is all in Spanish."

Wouldn't you like to visit that Junior League?

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September 30.

"SEEING AMERICA FIRST"

In the Southern Mountains

BIBLE LESSON—FIELDS WHITE FOR THE HARVEST.

When Jesus was here upon earth, He went about preaching and helping all who needed Him.

He taught and preached in the synagogues.

He healed all manner of diseases.

He promises rest to the weary and hope to the broken-hearted.

The Bible says that when He saw the people, the great multitudes everywhere who needed Him and the way of salvation, He had pity on them, because they were as sheep without a shepherd.

And He saw that many were needed to tell these people of Christ.

(Have Junior read Matt. 9:37, 38.)

Just so today in our own country there are fields white unto the harvest.

In the mountain sections there are over five million people, who live away from all the comforts of everyday life as we have them.

Bad roads, shut off on all sides by the mountains, they still live as our forefathers did.

Schools and churches and workers are needed to carry the Gospel to them.

Where are the laborers?

LESSON STORIES.—1. SOME HUMBLE HEROES OF THE MOUNTAINS.

The people of the mountains are 100 per cent. Americans.

The ancestors of most of them were the pioneers who pushed off from the coast when this country was new and stopped when the mountains formed a barrier.

They were Germans from Pennsylvania and Scotch-Irish settlers.

The hard pioneer life made them sturdy, enduring and willing to suffer hardships.

Today the people of the mountains have these same traits.

Many great men have come from these mountain sections.

Living in humble, rude mountain cabins many of them fought to have an education.

Many books were studied by candle light.

Coarse homespun cloth made the only clothes they knew.

But the desire for better things and for learning burned in them.

Perhaps the greatest of these pioneer mountain cabin folks is the man whom all America honors—Abraham Lincoln.

He was born in Hardin County, Kentucky.

Other men born and reared in mountain cabins who afterward became Presidents are Andrew Johnson and James Polk.

Daniel Boone was another mountain pioneer.

David Farragut and Sam Houston were mountain people who became famous.

(Leaders should assign these names the week before and have Juniors tell of their achievements in the meeting.)

2. WAY BACK IN THE MOUNTAINS.

Today the boys and girls of the mountains are calling for help.

This is the very newest work that our United Church is starting.

Beginnings have been made.

The Watauga Mission Churches, in western North Carolina, is one point where the work has been started.

In Currin Valley, southwestern Virginia, another field is ripe unto the harvest.

Schools, church buildings, teachers, is the crying need in both these sections.

(Get information concerning the work in the mountains from the June issue of *Lutheran Woman's Work.*

Tell the story, "When Patches Were Beautiful," from Applegarth's "Missionary Stories for Little Folks."

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

BOOK REVIEWS

THE HERITAGE OF THE CHILD. A Pageant of Religious Education. By Laura Scherer Copenhaver. Authorized by the Parish and Church School Board. Presented first at the convention of the United Lutheran Church in Buffalo, N. Y., 1922. The United Lutheran Publication House, 40 cents.

"A Christian Education should be the heritage of every child" is the central thought of this pageant, which splendidly depicts the growth of Education from early ages down to the present, and shows that the hope of the future lies in the child, the foundation and center of whose training must be the Holy Scriptures. This training as given through the Church is the child's rightful heritage. The pageant could well be given by a young people's society. Directions for costumes are given, and instructions for a simple or elaborate presentation.

THE GOOD SEED SERMONS, on the first series of new Gospel Texts for the Church year, 1903. Delivered by Dr. F. Hammarsten, of Sweden. Translated into English by A. W. Kjellstrand, 1923. Augustana Book Concern, Rock Island, Ill. 2 vol., 848 pp., Cloth.

These sermons are stenographic reports of the preaching of Dr. Hammarsten, who died in 1922. The sermons are interesting reading to the student of homiletics. The preacher, pronounced to be "the greatest preacher, expositor and homilete of his generation," may have been that to the Swedish congregation. But to an American, who is accustomed to rapid progression of thought, these sermons will be tedious. The difficulty one finds in reading them may be due to the work of the translator. There is "simplicity of presentation," but one looks almost in vain for the "strikingly illuminating metaphors", of which the translator speaks in his foreword. One turns from Hammarsten to Jowett for metaphors and figures, and is refreshed. This type of sermon does not appeal to the American congregation.

CALIFORNIA

DISTRICT LUTHER LEAGUE ORGANIZED IN SOUTHERN CALIFORNIA.

On Monday, May 14, the Luther Leagues of Los Angeles and vicinity met in the First English Lutheran Church of Los Angeles, Rev. W. S. Dysinger, D.D., Pastor, to form a district organization. There were nearly one hundred young people present. The following officers were elected: President, Ted. Burkey, of Pasadena; vice-president, Walter Wieman, of Los Angeles; recording secretary, Miss Marion Hoick, Los Angeles; corresponding secretary, Miss Maude E. Ball, Los Angeles; treasurer, Mr. Majory, Glendale. The organization will be completed in Trinity Church, Long Beach, Rev. D. J. Snyder, Pastor, June 11.

After the election of officers there was a short musical program, followed by refreshments.

We are looking forward to a successful and enthusiastic future for this new District League.

GENERAL

Under the auspices of the American Lutheran Publicity Bureau, Lutherans in the East have again arranged a Luther Day Celebration at Ocean Grove, Asbury Park, N. J., for Tuesday, August 7. The large auditorium, seating 10,000 people, with its magnificent organ, has been engaged for the occasion. This year's speaker is the Rev. Otto C. A. Boecler, Pastor of St. Luke's Evangelical Lutheran Church, Chicago, Ill. Edward Rechlin, named America's foremost Bach interpreter by the Columbus (Ohio) Dispatch, will give a recital of Lutheran church music. Concerning the efforts of these brethren in conducting a previous Luther Day Celebration at Ocean Grove *The Lutheran* said: "It proved to be in every respect an event worthy of the occasion and might well be repeated at some prominent seashore resort every summer. They usually present speakers and a program that do the Lutheran Church credit." Special excursions are being arranged by water and rail at a reduced fare from all points of Greater New York and vicinity.

Hymns and Prayers. A new hymnal to replace the Luther League Hymnal. Especially designed for use of young people's societies, summer assemblies, conferences, etc. Contains churchly, popular and singable hymns. Ready August 1. Contains 200 pages. Music edition. Price, 50 cents. Order from The United Lutheran Publication House, Ninth and Sansom Streets, Philadelphia, Pa.

ILLINOIS

THE TWENTY-NINTH ANNUAL CONVENTION OF THE LUTHER LEAGUE OF ILLINOIS.
Chicago, Ill., June 22, 23 and 24.
By *Minnie L. Peterson.*

Everybody said it was the best convention Illinois has ever held—even some of the "old timers" had to admit that! And truly it has been some time since we have had such a good, all-around program, and accomplished more than we did at the twenty-ninth annual con-

vention, held at People's Church, 110th and State streets, Chicago, Ill., the Rev. I. W. Trostel, Pastor.

We were given a hearty and warm reception in every direction, the Pastor and his good wife took us into their hearts and home, every member of the congregation welcomed us, the convention committee was ready with its warm reception, and last but not least the weather man gave us a warm—nay a hot reception!

A splendid delegation of "out-of-Chicago" Leaguers was present and most Chicago Leagues had their quota of delegates on hand, so that all business sessions were well attended.

The convention was officially opened on Friday morning with President Kirkman in the chair. Mrs. I. W. Trostel made the address of welcome in a manner which assured us that we had come to the right place! Mr. Kirkman responded.

The reports of all officers were read, indicating progress in every direction. The executive secretary's report showed Grace League, Woodstock, with 134 members to be the largest League in the State. A splendid table of statistics had been compiled by the secretary, showing the standing of all Leagues as to membership, offerings, etc. Advent League, Chicago, headed the list for offerings made during the year.

At the afternoon session we were privileged to listen to Mr. Hodges, general secretary of the Luther League of America, who spoke to us about our first objective, "Education." Mr. Hodges, in his usual pleasing manner, very clearly defined to us the three divisions of education—Bible study, topic study and reading courses.

The matter of holding our next convention at Dixon, Ill., on the Assembly grounds, was discussed. The suggestion met with much favor and it was regularly moved and carried that the 1924 convention be held in Dixon, Ill., the time to be decided by the executive committee.

Mrs. Peterson read a number of proposed changes in the constitution, and it was regularly moved and carried that these changes be made as read, new constitutions to be printed as soon as possible.

Whether or not to continue *The Bulletin* in its present form was the next question discussed. It was finally decided that the executive committee of the Illinois League meet with the executive committee of the Luther League of Chicago and discuss the advisability of combining *The Bulletin* and the *Chicago Luther Leaguer*. A report to be brought in at the next annual convention.

The Rev. J. B. Bramkamp, D.D., president of the Illinois Synod, was introduced and he expressed his gratification at the progress the young people were making.

Mr. R. K. Lampe, president of the Luther League of Iowa, and Miss Celia Oakland, of Pontiac, Ill., were also introduced to the convention, each making a few remarks. Miss Oakland is the oldest living member of the Luther League of Illinois, having been present at the very first convention thirty years ago.

The Friday evening session was held at Elim Swedish Lutheran Church, and at this time we considere dour second objective, "Missions." This subject was very ably handled by the Rev. Wm. H. Nicholas, D.D., of Springfield, Ill., and his message will long be an inspiration to the Leaguers who listened to him.

At the Saturday morning session we were glad to hear from Kenneth Hurst, a former president of the Illinois League.

The Rev. P. H. Stahl, superintendent of the Nachusa Orphanage, was introduced, and he told something of the needs at the Home, urging the young people especially to furnish the children with some form of "entertainment" such as a radio, Victrola, or something of that nature. A number of delegates assured Rev. Stahl that their Leagues would do something definite.

It was regularly moved and carried that each local League, as far as possible, subscribe to at least one share ($25.00) for the Foreign Mission Forward Movement.

The matter of dividing the State (outside of Chicago) into districts was brought up and after some discussion it was decided to leave this matter to Mrs. S. T. Peterson in connection with extension work.

The Rev. Oscar Blackwelder, of Roanoke, Va., had been scheduled to lead the round table discussion, but unfortunately he could not be with us, owing to illness. The Rev. F. W. Otterbein was therefore "drafted" into the service. The suggestions brought out during the discussion will no doubt help many Leaguers solve some of their most important problems.

On Saturday afternoon, Mr. Theodore Brosche gave a very interesting talk on "Life Service as an Avocation." Mr. Brosche as well as Kenneth Hurst, enters Seminary next fall.

The auditing committee reported that the books were found correct.

Mrs. S. T. Peterson, chairman of the extension committee, reported at this time, her report showing that every Pastor in the State had at some time received some mail in regard to the Luther League, that fourteen cities outside Chicago were visited in the interest of the Luther League and that seven new Leagues were received during the year, while two new Leagues were organized and will no doubt be received into membership shortly. Rev. Otterbein and Tor Peters also made a number of trips in the interest of extension work during the past year.

At the conclusion of this report Rev. Otterbein spoke of the splendid work done by Mrs. Peterson and asked that a rising vote be given to her.

Pledge cards were passed out and each League was asked to pledge a certain amount for extension work to be done the coming year. The Luther League of Chicago pledged $50.00, Bethel $25.00, Woodstock $25.00, Harvard $20.00, and other Leagues followed with smaller pledges while a good number asked to take their cards back to their Leagues to discuss the matter with their own society before making a pledge. With this good beginning, however, Illinois looks for a BIG year!

The nominating committee returned the following report:

President, Emery Kirkman, Woodstock; recording secretary, Berdit Alice Rose, Mt. Carroll; corresponding secretary, Anna Anderson, Chicago; treasurer, Torey Peters, Freeport; member executive committee, Walter Berg, Chicago.

It was regularly moved and carried that the executive committee be given power to adopt standards of excellence to best fit our needs.

President Kirkman at this time presented Mr. William Hallen, the local convention chairman, with an Eversharp pencil as a token of appreciation for the excellent work he had done.

At the close of this session all Leaguers went to Palmer Park to enjoy a picnic. Every one seemed to enjoy the picnic so much it was with difficulty that we gathered them "inside" to take part in the last session, held in the Palmer Field House. At this session it was our privilege to listen to a wonderfully inspiring address by Dr. Milton J. Bieber of Minneapolis, Minn. His eloquent appeals will long linger in our memory. We were very happy to have had Dr. Bieber with us.

The beautiful pageant, "Christ in America," was presented in a most creditable manner by a group of prominent Chicago Luther Leaguers. Following this representation the Rev. I. W. Trostel, in behalf of the members of People's Church, presented Mrs. S. T. Peterson with a beautiful bouquet in appreciation of her work in connection with the convention.

Many delegates remained for the Sunday morning service, at which Mr. Harry Hodges made an address.

After this enthusiastic twenty-ninth convention, we can well lay plans for a bigger and better thirtieth convention in Dixon, Ill., in 1924!

INDIANA

The State Luther League convention, which includes not only Indiana, but also Kentucky and part of Tennessee, was held in Mulberry at Zion's Lutheran Church, May 10-12. The convention began on Thursday evening and ended Saturday morning.

It was a record breaking convention in all respects. The number of delegates and visitors doubled that of previous years. Beginning Thursday morning and continuing until Friday noon the Leaguers came by train, car and Ford until the grand total of 93 was reached, 19 of this number having come from Louisville and Paducah, Ky., one from Nashville, Tenn., and also Mr. Harry Hodges, general secretary, from Philadelphia.

The first session opened on Thursday evening with vespers conducted by Rev. I. Whitman. A splendid address on "Education" was given by Rev. M. L. Stirwalt, D.D., a former instructor in Weidner, but now at the Chicago Lutheran Theological Seminary. His address was a great inspiration not only to those preparing for the ministry but also to those already in this service.

Rev. B. L. Westenbarger, of Portland, conducted the matins on Friday morning, after which the business was taken up. Many helpful plans, tested by experience, were brought before the convention.

On Friday afternoon the devotional service was conducted by Rev. H. J. Fennig, Monroeville; Miss Louise Ellig, Indianapolis, gave an address on the "Intermediate League." The talk was beneficial and brought forth some interesting discussions.

Even though the weather was threatening Friday evening, the church was filled with Luther Leaguers and friends. Rev. W. E. Allen of Colburn conducted vespers. An address on "Missions," by Rev. S. C. Berger, a returned missionary from India, followed. In his address Rev. Burger told of the great needs of India, namely: more workers filled with the sacrificing spirit of service and funds to help them accomplish their work. He also mentioned that if the chance was given them, even the lowest caste would develop both physically and mentally. Harry Hodges, general secretary of the Luther League of America, gave a heart searching address on "Life Service." Even though a storm was raging outside and the lights of the church went out, Mr. Hodges was able to hold the attention of his audience. He is known in the League circles all over the United States and after meeting him once he is not easily forgotten.

The last session opened Saturday morning, Rev. I. A. Metzger, of Anderson, conducting the matins. An interesting paper on "The Junior Work," written by Miss Allison of Newberry, was read and discussed, after which the election of officers and the remaining business was transacted. The officers for the coming year are: President, Rev. J. S. Albert, Muncie; recording secretary, Harry Schweighr, Louisville; corresponding secretary, Marjorie Hagemyer, Louisville; treasurer, Mary C. Yeakley, Logansport. Among the many resolutions adopted, two most interesting to the friends of Weidner are:

That the State Luther League endorse Weidner Institute and encourage her young people to get their education at Weidner. Also that the State Luther League make Weidner Institute its objective and to purchase for her the coming year a set of Encyclopedias to cost about $150. Last year the State League procured a multigraph for Weidner.

The convention truly was a great success. Notwithstanding the threatening weather, the sessions were filled with enthusiasm to the last.

At the invitation of the Louisville delegation it was decided to have the next State Luther League convention at Louisville, Ky.

The local League and Weidner Institute take this opportunity to extend their thanks and appreciation to each and every one who in any way contributed toward making this convention such a grand success.

INDIANAPOLIS

The Luther League of First Church recently beautified the church lawn with shrubbery at a cost of sixty dollars, and has pledged $75 toward the debt and improvement fund of the church. A successful lawn fete was held at the home of the Pastor, Rev. W. C. Davis, on June 8. The weekly devotional meetings will be continued without interruption during the summer months.

IOWA

COUNCIL BLUFFS

The Luther League of Council Bluffs is supporting a child in India.

CEDAR RAPIDS

The Luther League has purchased a rug for Carthage College.

NEVADA

The Luther League of Nevada supports an Indian student.

MARYLAND

The second annual convention of the Maryland Synod Luther League was held June 26 and 27 in St. John's Church, Hagerstown, Md.

At the opening session Tuesday evening, an address on the first of the League's objectives, "Education," was delivered by the Rev. C. S. Bauslin, D.D., of the Board of Education of the United Lutheran Church.

On Wednesday morning, routine business was considered, and the speaker was the Rev. C. A. Portz, Life Service Secretary of the Luther League of America, who spoke on the subject, "Life Service."

"Missions," as the third objective, was discussed at the afternoon session by Mrs. C. P. Wiles, of Philadelphia.

Junior work was presented by Miss Brenda L. Mehlhouse, and Intermediate work by the Rev. C. M. Teufel, Woodlawn, Pa., the respective chairmen of these departments of the Luther League of America.

A banquet at 5:30 with the Rev. John C. Bowers, D.D., of Baltimore, presiding, and inspiring messages brought from the Rev. John Weidley, D.D., president of the Maryland Synod, and the Rev. Robert D. Clare, D.D., of Baltimore, was much enjoyed by 125 delegates.

At the evening service, the Rev. E. P. Pfatteicher, D.D., chairman of the Committee on Moral and Social Welfare of the United Church, addressed the convention on "Our Young People and the Moral and Social Problems of Today."

A pageant, "The Luther League Emblem," beautifully depicting the Luther Coat of Arms,

rendered by the young people of the Lutheran churches of Hagerstown, brought to a fitting close a convention full of interest and enthusiasm.

The next convention will be held in Luther Place Memorial Church, Washington, D. C.

MICHIGAN

DETROIT

Wedding bells have again rung out, this time in Michigan. On June 27 Mr. Roy S. Bruland and Miss Erma Hosbach were married in Christ Church. Mr. Bruland has been indentified with district and state work, and both have been active local workers.

NEBRASKA

BENSON

The Luther League of Benson held a reception for the new members of the church and the members of the confirmation class on Tuesday, May 29. There were about 60 present. The room was decorated in the Luther League colors, and five tables were arranged with a chairman at each table. These tables were decorated in League colors also. The chairman of the Black table spoke on the Devotional side of the Luther League, while the speaker of the Red table told of the Social side of the League, the speaker of the White table told of the Study of the League, the Blue table speaker of the Missionary side, and the Gold table speaker told of the Future of the Luther League.

OMAHA

Kountze Memorial Luther League. The first hike of this year was held on May 9, with 114 present. The Leaguers walked about two miles to Manden Park in Albright, where hot dogs, buns, coffee and marshmallows were served. This was the largest hike ever held by this League. The district for several blocks around the church is being canvassed by the Leaguers with the purpose of interesting children in the Sunday School. A "Rainy Day" hike was planned for Memorial Day. As it has rained the last two years on this day, the hike has become known as the "Rainy Day" hike and is held whether it rains or shines. Many new members have been received into the League from the Confirmation Class, and the active membership now totals over 200.

FREMONT

The League held a half-hour prayer service for the building of the new church which is so greatly needed, on Sunday evening, June 10, the day on which the canvass for funds began. Psalms and hymns showing the glory of the building of the Church of God, and prayers were offered for this cause.

NEW YORK

LUTHER LEAGUERS ADOPT BIG PROGRAM.

Luther Leaguers of New York pledge $5,000 for Professors' Home at Japan Seminary, at convention.

The Luther League of New York State has just held another one of its inspiring conventions, this year in Buffalo at the Church of the Redeemer, Rev. G. Morris Smith, Pastor, May 21-23, 1923.

The Buffalo convention was inspiring for two outstanding reasons: In the first place, the freshness of thought and viewpoint of the speakers presented large challenges to the coming leadership of the United Lutheran Church in New York State. Only a few "big" speakers like Rev. H. F. Martin, Ph.D., of Hamma Divinity School; Rev. C. K. Lippard, D.D., of the Foreign Mission Board, and Rev. Paul Scherer, of New York City, were on the program, whereas the greater part of the addresses were given by Luther Leaguers of the Empire State. They spoke effectively and with an enthusiasm and a knowledge of their subjects, gained from actual contact with their problems and with such an intense earnestness and conviction of "The Christ, the Church and the Luther League," the convention theme, that their stirring messages found a ready appeal in the hearts and lives of the delegates. Two of the most popular of these speakers were Girard Busch, of Wagner College, and Fred Heins, of Hartwick Seminary, who gave a fascinating resume of "A World Survey of the Lutheran Church in the Home Land and in the World" respectively.

In the second place, the convention was inspiring because of the largeness of the vision displayed. During the convention there was a growing conviction that the Luther League of New York State ought to have a definite share in the Forward Mission Fund by building one of the professors' homes in the Japan Seminary. The Leaguers insisted on the floor of the convention that the executive committee should be authorized on their behalf to sign a pledge for $5,000, which amount was to be paid in before May 1, 1924, and to be used for that purpose. This motion was passed with a deep consciousness of the responsibilities they were assuming and as an evidence that they were in deep earnest, they handed to Dr. Lippard on the floor of the convention a check for $1,500 on account.

The "Fifteen Point Program," which has meant so much in the vitalizing of the League work throughout the State, was again adopted for another year with a minor change, and the appointment of an active "Fifteen Point Chairman" was provided for.

The officers for the coming year are new with the exception of the treasurer, who is also the treasurer of the Luther League of America: President, Rev. Raymond C. Finehout, Woodhaven, N. Y.; vice-president, Rev. Arnold F. Keller, Utica, N. Y.; recording secretary, Miss Cecelia M. E. Willert, Buffalo, N. Y.; corresponding secretary, Miss Irene Schaefer, New York City; treasurer, Mr. Clarence C. Dittmer, Brooklyn, N. Y.; member of the executive committee, Mr. F. W. Barth, Poughkeepsie.

The two banners for the greatest total mileage traveled by any delegations from District or local organizations were awarded to the Brooklyn and Long Island District, whose 27 delegates traveled nearly 12,000 miles in total and to the Luther League of the Church of the Incarnation, Brooklyn, whose eight delegates traveled over 3,300 miles to reach the convention.

The enthusiasm of the convention ran highest, however, at the banquet par excellence when the Rev. Harold S. Miller, of Brooklyn, the retiring president and who has been responsible in a large way for the agressive and spiritual tone of the State League Work, spoke with his usual earnest conviction on the convention theme, using as his illustration Moreau's statute, "The Signal," the State League's wedding gift to him. It was not a usual banquet; it was a spiritual treat which few of us nowadays have the advantage of. It was a man whom we love, speaking from his innermost soul of his great love for his Master.

It was indeed a wonderful convention, and Luther Leaguers are looking forward to the Utica 1924 Convention as another one of these inexhaustible possibilties which can come from the work of the Luther Leaguer.

SYRACUSE DISTRICT

The regular quarterly Rally of the Syracuse District was held July 18 in St. Paul's Church, Liverpool, at which time the address was made by the Rev. T. E. Finehout, newly elected president of the New York State League.

LIVERPOOL

St. Paul's League has pledged its full quota to 'The Thirteen Dimes Fund" for the erection of the Professors' Home in Japan. It is also contributing toward the purchase of a gift to Dr. Lippard before his return to Japan.

A "Trip Around the World" with transportation by auto to the various countries (the homes of members) where entertainment and refreshments were provided, was recently given.

Altar cloths for the church will be supplied by the League.

OREGON

COLUMBIA DISTRICT

An executive committee meeting was held by this District May 26 and 27 in Portland, Ore. Plans were made for the District convention to be held in Astoria September 1 and 2. The theme will be "Education, Missions, Life Service."

Provisions was made for an active finance committee, and the prompt remittance of dues.

An exhibit of interesting plans and material used in the local Leagues will be on display at the convention.

One of the members of this District, Miss Pauline Sather, is now at Marion College preparing for service on the foreign field. She is the editor-in-chief of the *Annual*, a publication of that college.

OHIO

WESTERN DISTRICT

The Western District held their annual convention on May 29 and 30 in the First Church, Findlay.

At the opening session, a masterly address on "A Handful of L's"—Leaguers, law, laughter, loyalty, love, the attributes of Leaders—was given by the Rev. J. S. Herold, D.D., Missionary Superintendent of the Synod of Ohio. An informal social followed the session.

At the second session, a Memorial Day address was delivered by Mr. I. N. Heminger, editor of the Morning Republican, of Findlay; talk on the work of the Missionary Secretary, telling of the work in a local League through the use of pictures, souvenirs, appropriate songs, etc., was given by Miss Bessie Schurer, and there was an interesting demonstration of intermediate work by the First Intermediate League of Findlay, who gave a well planned program. A Question Box was conducted by the Rev. A. E. Bell, of Toledo.

The last session was devoted to business, election of officers and their installation, and talk by Mr. E. R. Kochheister, State President, who spoke on the Standard of Excellence, and the coming convention of the Luther League of Ohio, at Lakeside.

The convention was closed with the singing of the Luther League Rally Hymn.

RECREATION GROUNDS.

The Luther League of the First Church, Mansfield, has obtained the use of several vacant lots, six or seven blocks from the church, for recreational purpose. The grounds will be fixed up with two tennis courts, volley ball court and horseshoe pitching grounds.

It has been felt that some provision should be made for the recreational life of the members of the Luther League and the Junior League during the summer months.

The young folks will fix up the grounds themselves. It is purposed to put on some tennis tournaments.

SPRINGFIELD

The Luther League of the Third Church has contributed twenty-five dollars toward the work of Lutheran Jewish Missions.

PENNSYLVANIA

PITTSBURG DISTRICT

In connection with the recent convention of this District, the Juniors held their convention, and the following program was rendered:

Opening prayer—Junior President. Hymn, Psalm, Gloria.

Sentence prayers, by ten Juniors, representing different Leagues.

Scripture Lesson—Luke 2:41-52, read by John Lang, Redeemer Junior, Monaca.

Solo—"Love Full and Free," William Weiss, Grace N. S., Junior League.

Roll Call—answered by each Junior League rising, and a representative telling how their meetings are conducted. 105 Juniors were present.

Solo—"My Prayer," Margaret Nichols.

Paper—"What the Junior League Has Done for Me," George Baldwin, Grace Junior League, Rochester. Hymn.

Missionary Reading—Maxine Ransom, House of Prayer, Woodlawn. Missionary Hymn.

Demonstration of Topic—St. Luke's N. S., Pittsburgh Junior League. Junior Rally Hymn. Announcements. Lord's Prayer.

Norman Carney and Ruth Weiss, of Grace N. S., acted as president and secretary.

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PENNSYLVANIA MINISTERIUM OBSERVES 175TH ANNIVERSARY AT READING

Reading, June 5.—The 176th annual convention of the Evangelical Lutheran Ministerium of Pennsylvania this morning heard in Trinity Church the annual report of the president, the Rev. Dr. Harvey A. Weller, of Philadelphia.

The present numerical strength of the Ministerium is indicated by the following statistical summary for the past year: Ministers, 428; parishes, 354; congregations, 574; baptised membership, 248,671; confirmed members, 171,893; communing, 132,907; Sunday schools, 571; teachers, 10,927; scholars, 108,192; week day schools, 62; teachers, 202; scholars, 3,963; catechumens, 3,471; theological students, 98; students in Lutheran institutions, 218; church societies of men, 172, with 8,727 members; of women, 569, with 31,460 members; of young people, 460, with 21,549 members; total benevolences, $432,265; total expenditures, $2,229,631.

The 175th anniversary of the founding of the Lutheran Church in America, was celebrated at noon, with a recognition service for pastors and lay delegates of the congregations represented at the first meeting of the Ministerium in Saint Michael's Church, Germantown, in 1748.

The charter members of the Synod are: Saint Michael's, Germantown; Augustus, Trappe; Holy Trinity, Lancaster; Saint John's, Bernville; Saint Paul's, Coopersburg; Trinity, New Holland; Saint Michael's and Zion, Philadelphia; Christ, Stouchsburg; Zion, Zionsville, and New Hanover, (Falkner's Swamp), Montgomery county, which is the oldest, having been organized in 1700.

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A Young People's Night. Once a year arrange for a young people's service in the church. Arrange to have some of the young people make excerpts from the pastor's sermons, type these, and give them to the pastor.

LUTHER LEAGUE TOPICS

(*Continued from page* 22)

earth, with its pleasures, grows dim and fades away; but the Cross of Christ towers higher and higher, a beacon light to lighten the way of every boy and girl.

Here are truly Great Words: Sin, Death, Life, Love, the Cross, Vicarious Suffering, Satisfaction, Grace, the Lamb of God, God, and the Suffering Servant of Jehovah. Great glowing words of infinite vigor crowd the whole chapter. It lays open to you and me, miserable, crawling worms of the dust, the eternal thoughts of God toward us. Out of its center rises, "Towering o'er the wrecks of time," the Wounded Word on the Cross.

Polycarp calls it "the golden passional of the Old Testament evangelist." It is the Holy of Holies, the "central, deepest, loftiest thing in the Old Testament."

This chapter is a portrait of Jesus the Saviour. We see Him in the beauty of His mercy, the terror of His holiness, the charm of His purity, the depth of His compassion, the softness of His tenderness and the wealth of His love. All the features of His divine-human character are painted in matchless colors, which never fade nor grow dim, "but brighten and brighten as time steals away." As we take the likeness of that which we intently gaze upon, let us rest our eyes on this portrait of Jesus; live close to Him, stay near His cross, and we shall be bathed in the compassion which fails not and the waters of life eternal. And our lips will tell the old, old story of Jesus and His love.

(*Continued from page* 17)

such an undertaking. To make the faintest impact on this great body of unconverted souls would require an annual apportionment of not les sthan $50,000, which is impossible in the face of the present budget, wherein no Board has received the sum they deemed necessary for the work already established.

But the greater and more important obstacle is the unpreparedness of our people for this bewildering task. In gathering material for this survey it soon became manifest that, even though the funds were on hand, the Church was not ready to adopt a definite program until accurate knowledge takes the place of illogical opinions based on isolated experiences which have fostered prejudices and the sentimentality that govern much of the current discussions of racial questions.—Minutes of United Lutheran Church Convention, 1922.

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